

SERMONS
ON
VARIOUS OCCASIONS.

IN TWO VOLUMES.



S E R M O N S

PREACHED AT

DIFFERENT PLACES

AND ON

VARIOUS OCCASIONS;

COLLECTED AND REPUBLISHED
IN THEIR RESPECTIVE ORDER:

TO WHICH ARE SUBJOINED,

MEMOIRS, ANECDOTES, AND ILLUSTRATIONS,

Relating to the Persons, Institutions, and Events, connected with
the several Subjects.

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Re
of

SERMON I.*

GOD, AND THE LAMB, THE TEMPLE OF
HEAVEN.

* Composed for, and delivered at, the opening of the
Reverend William Smith's Chapel, at Camberwell, the 11th
of April, 1779.

SERMON

GOD, AND THE LAMB, THE TEMPLE OF



* Contained for and delivered at the opening of the
Reverend William Smith's Chapel at Cambridge, the 11th
of April, 1790.

GOD, AND THE LAMB, THE TEMPLE OF
HEAVEN.

REVELATION XXI. 22.

*And I saw no Temple therein : for the Lord God
Almighty and the Lamb are the Temple of it.*

EVERY object, now presented to us, bears upon it self-evident proof of frailty, imperfection, and mutability. Not only the feeble and self-destroying efforts of weak individuals, but the most magnificent and durable productions of human power and skill; nay, the stupendous frame of Nature itself, nay, the most august services, and the sublimest views of religion, all, all, with one voice, proclaim, that they are not for perpetuity; that having fulfilled their day, that having accomplished the designs of Providence, they shall pass away, and give place to a disposition and establishment of things, not to be deranged by accident, not to be marred by sin, not to be preyed upon by cor-

ruption, not to be impaired by length of duration. In order to the "perfecting of the Saints, and the edifying of the body of CHRIST," there is no need of temples, and prayers, and sermons, and sacraments: but when the saints are perfected, being "come to the measure of the stature of the fulness of CHRIST," when they see, not "in a glass darkly, but face to face," these means and helps of vision being unnecessary, shall be done away. The building of God being completed, these scaffoldings shall be removed. Speaking of the "holy City, the new Jerusalem," the eternal residence of the blessed, John says, "I saw no temple therein: for the LORD GOD ALMIGHTY and the LAMB are the temple of it."

How simple, yet how sublime, is this language! The eye of the beloved Disciple had already strained itself in beholding, and imagination wearied itself in painting "a city, the building of the wall whereof was of jasper: it's foundations garnished with all manner of precious stones: it's twelve gates, each of *one* pearl: and it's streets pure gold, as it were transparent glass:" But looking round for the temple, the glory and joy of this imperial city, behold,

hold, none is to be found! Was there then, a defect here? Oh no! for "the LORD GOD ALMIGHTY and the LAMB are the temple of it." What is "Solomon in all his glory," and the first temple in all its splendor? Who shall now cry out, "Great is Diana of the Ephesians?" Sink into the dust, proud Babylon: disappear ye modern edifices, consecrated to whatever names: pass away thou solid globe: dissolve thou azure vault of Heaven, and be no more held in remembrance.—Behold a temple, whose foundation is the immutability of God: whose circumference is the divine immensity: the pillars whereof are the words of "Him who is faithful and true," and its covering, the Omnipotence of JEHOVAH: its treasury, "the unsearchable riches of CHRIST:" its worshippers, "the nations of them that are saved:" its duration, Eternity.

The sublime and figurative language of the text, presents us with this pleasing and sure ground of Christian hope.—The perfect union of the divine *power* and *mercy*, "the LORD GOD ALMIGHTY, and the LAMB," as constituting the everlasting felicity of the believer; as the home in which he shall reside, and the Temple in which he shall worship for ever and

ever :—And this, as standing in distinction from what is known, and felt, and performed here below. And may God enable us now to think, and speak, and hear of these things, as having good hope, through Grace, of their being, e'er long, delightfully realized in the experience of every one among us.

I. IN conformity to the idea in the text, the happiness of Heaven shall consist in *worship*, *social* worship, both included in the idea of a *Temple*. Other places of resort have a respect to our situation as the citizens of this world. We build houses and inhabit them, and there we cultivate the endearing charities of private life. As members of the state, we frequent the courts of Kings : Commerce draws men together to the 'Change, and other scenes of business : and Pleasure draws her numerous votaries to her numerous haunts. But when we assemble in the Temple, it is for far different purposes, with views much more exalted, and in relations infinitely more important. There, our thoughts settle on the most glorious of all objects ; there, the charities of human life improve, refine, advance towards the regions of pure and everlasting love : the commerce there transacted “ is better than the merchandize of
“ silver,”

“silver,” and the “gain” there acquired, is “more precious than fine gold.” There, we meet, not to do homage to a man like ourselves, “who shall die, or to the son of man “who is a worm,” but to adore, and admire, and love, and converse with Him “by whom “Kings reign, and Princes decree judgment.” And there we seek, not joys “that perish with “the using,” not pleasures that fatigue and cloy, not delights that leave a sting behind, but pleasures pure and permanent, pleasures which refresh and invigorate; pleasures which increase by use, and which, both in enjoyment, and on reflection, compose and satisfy the soul.

And all this felicity, which is the provision of God’s house, is a *social*, not a solitary joy: It is heightened and sweetened by participation: the rays of devotion, and of mutual love, reflected from face to face, from soul to soul, shed on each individual, and on the whole, a brighter lustre, a glory mild and pleasing, not dazzling.

The closet is for secret converse with God; and issuing thence, the face of the Believer, like that of Moses on his descent from the Mount, may shine, while those of others, have no splendor; but when the disciples of Jesus,

like the primitive church on the day of Pentecost, are "with one accord in one place," then the Holy Ghost descends as in a flame of zeal, and love, and praise, and sits upon *each* of them. —And does an earthly temple admit of privileges so rare, of employments so sublime, of delights so pure? Is social worship thus calculated to elevate and bless mankind, even here below, where the narrow and grovelling spirit of this world is so apt to intrude itself, and to smother and extinguish the sacred fire, caught from the Altar of God? here, where we are men, so much more than we are Christians? here, where however "willing the spirit" may be, "the flesh is weak?" What, then, shall worship, social worship, be in that one vast Temple, which admits no impurity, nor imperfection: whose all-pervading, all-subduing spirit, shall absorb, annihilate the pride and selfishness of the human heart, and replenish it with god-like liberality and benevolence? If a temple made with hands, be a bond of union among friends, a reconciler of enemies, a composer of differences, a restorer of peace: say, ye sons of Light! ye "spirits of just men made perfect!" ye Elders who worship before the Throne! What is that Temple, "eternal in the Heavens," where none but the Sons of
Peace

Peace assemble: where none but sentiments of good-will are cherished: where no language but that of Love is spoken, and where the "God" of Peace and of Love" presides? But, says St. John, I saw no Temple therein: for the "LORD GOD ALMIGHTY and the LAMB are" the Temple of it." This is only saying, in other words, "God is all in all;" the object that is adored, the spirit that is felt, the region that is inhabited, the source from which all blessedness flows, the ocean into which every stream of blessedness runs, and empties itself again and again.

II. THE bold figure in the text, which represents "the LORD GOD ALMIGHTY and the "LAMB" as the Temple in the "New Jerusalem," implies the constancy and the uninterruptedness of the worship performed there; accordingly, it is suggested, with great beauty, and in perfect consistency, in the 25th verse: "And the gates of it shall not be shut at all by day: for there shall be no night there."—You have heard of a temple at Rome, which always stood open in time of war, and was shut on the return of peace. For the punishment of a guilty world, the conquering genius of that warlike people was permitted to stalk forth, with
horrid

horrid strides, and to ravage half the globe: and the bloody portal of Janus, for many ages together, breathed forth destruction to mankind. O how unlike this ever-open, ever-accessible Temple of Concord! Its gates stand expanded, because there is perpetual peace. Until the impotence of hell can shake the eternal Throne, till the discord of apostate spirits can mar the harmony of celestial voices, this Temple shall never be shut, the services of it never cease; its honours never fade: for “These things saith He that is holy, He that is true; He that hath the key of David; He that openeth, and no man shutteth; and shutteth, and no man openeth.”—“What, could ye not watch with me one hour?” “Ye have snuffed at it, and said, What a weariness is it?” are but too just reproofs of our present languor, indifference, and indevotion. The carnal mind says, “When will the sabbath be over, that I may buy and sell, and get gain?” Lukewarmness satisfies itself with a mutilated service, saying within herself, “I shall be there before sermon begins.” Custom sometimes draws, sometimes drags her formal votaries to the House of Prayer, but the Altar before which they bend, and on which they offer their frigid sacrifice, is inscribed, like that of Athens,

“ to the UNKNOWN GOD :” And Novelty says,
“ I will go to Church to-day, for, a new man,
“ a new doctrine, a new service is expected.”
—And are these the men, O Father of Spirits!
Are these the men who say they hope, who
would be thought to hope, that they shall
“ serve thee without wearying ;” that they shall
“ worship day and night in thy Temple above ?”
—Alas ! were Heaven like this earth, it would
be little joy to hear, that it’s Temple stands
open continually, that it’s worship is unceasing :
for both disinclination and inability must needs
shut our temples, and close our devotions :
here, fervour of spirit wastes and extinguishes
itself—here, our very progress becomes our fa-
tigue—here, the elevation of the soul, by the
very law of our nature, superinduces the de-
pression of the body : and it’s own, of conse-
quence : But in that celestial Temple, a glo-
rious and immortal Body, united to an immor-
tal Spirit, renders a never-ceasing service, not
only possible, but delightful, and not only de-
lightful, but necessary. Shut that Temple, and
you shut out comfort : interrupt that worship,
and the happiness of Heaven ceases ; veil the
face of God, and the regions of Light become
darkness ; let Gabriel cease from adoring, lov-
ing, obeying,—and that moment he ceases to

be happy. O glorious and blessed day! when I shall shake off all that now makes duty unpleasant, and obedience burdensome; when my labour shall become my strength: when "I shall mount up as on eagle's wings, when I shall run and not be weary, when I shall walk and not faint!"

III. The expression in the text, denotes the immoveable solidity, and eternal duration of the heavenly Temple, and of its worship. "The LORD," "the LORD GOD," "the LORD GOD ALMIGHTY," is the Temple thereof. Every word here is a word of weight and of power. No eloquence of expression, no paraphrase, can convey an idea of the force of these emphatic words. The distinguishing names and characters of Deity, in connection with his most striking attribute, are marked with a strength and precision, which all language is incapable of expressing. Other temples are constructed on a moveable foundation, and composed of perishing materials: but here no place is left for change or decay.—Look now for that "city and tower, whose top reached unto Heaven," which pretended to defy the waters of a second deluge: the diverted current of one stream has sapped it's foundation, and brick by brick, has swallowed up the whole. Where are now, the
stupendous

stupendous fabrics of ancient Egypt? With the princes and the artists who designed and reared them, they are vanished away and forgotten. Of the magnificent structure on Mount Sion, the glory of the whole earth, not one stone remains above another. And what shall we say? Not only "The cloud-capt towers, the gorgeous palaces, the solemn temples," but "the great globe itself, and all that it inherits, shall dissolve, and like the baseless fabric of a vision, leave not a wreck behind:" or, to use language still more striking and sublime, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the power of Heaven shall be shaken;" nay, "the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the things that are therein, shall be burnt up."—"All these things shall be dissolved." Nevertheless, our "eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes whereof shall ever be removed, neither shall any of the cords thereof be broken"—"We shall dwell on high, our place of defence shall be the munition of rocks"—for "the glorious LORD is our refuge and strength, therefore
" will

“will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters therefore roar and be troubled, though the mountains shake with the swelling thereof.” But, “the glorious Lord,” is not merely a place of security and defence: this impregnable fortress, is also a spacious Temple: not only a wall of adamant, to protect those within, and a wall of fire, to repel and to destroy every assailant, but containing, within it’s vast circumference, all “the fullness of God”—the noblest privileges, the most durable riches, the most solid delights, all contained in this one thing, “Communion and Fellowship with the FATHER, and with his Son JESUS CHRIST;” communion increasing, improving, enduring, to eternal ages.

“And who are they that shall assemble together, and for ever worship in this vast Temple? The nations of them which are saved shall walk in the light of it: and the Kings of the earth do bring their glory and honour into it.”—“Are there few that shall be saved?” is a distressing question. When it was put to our blessed Lord, he did not chuse to give a direct answer; but by his answer suggested, that it

was

was of infinitely more importance for men to attain salvation, than to know the number, absolutely, or relatively, of those who should become partakers of it. Nevertheless, we are fully warranted, to give an unhesitating reply to the question, according to the terms of it. "Are there few that shall be saved?" No. For the same eye which in vision beheld this glorious Temple, beheld there, "A great multitude
" which no man can number, of all nations,
" and kindreds, and people, and tongues, stand-
" ing before the Throne and before the LAMB,
" clothed with white robes, and palms in their
" hands."—The glory of a nation is the multitude of it's people; the glory of a city, the number and opulence of it's inhabitants—and can we suppose this glorious Temple of Heaven a deserted region, or the number of the redeemed small! What injustice to God, what unkindness to men, what violence to itself, has not the human heart committed in this respect?—The vile spirit of selfishness, of system, of party, would appropriate Heaven to itself; and worshipping in such and such a place, form, language, would be thought the only passport to bliss immortal: And one denomination of men, after another, has, in cold blood, consigned all others, presumptuously, remorselessly,

ly, to the vengeance of eternal fire.—Mortifying! astonishing!—I can permit the envious sons of this little world, to grieve and repine at their neighbour's fame, or fortune: and forgive, while I pity them: let them strive to engross all to themselves, or to render possession unpleasant to others: "Verily, they have their reward!" but when I behold a Child of Light attempt to shut the door of Paradise in the face of another, "for whom also CHRIST died," my spirit is stirred within me: Indignation and surprise strive for the mastery: I bless God, that He, and not my brother, is to pass sentence upon me: and I look forward with rapture to that blessed day, when no heart shall be selfish, no spirit contracted, no judgment rash—when every one's felicity shall be an accession of felicity to every one—when the God, whom we would now make a party in all our little divisions, shall be adored and loved by all, as the common Father of all.—When I consider the extent of divine Love and Mercy, and the immensity of this great universe: when I think of the value of CHRIST's blood, and the power of God's Spirit, I cannot but conclude, that *many, very many* shall be saved.—Observe yet again,

IV. The

IV. The *object* of heavenly worship, and the *source* of everlasting joy—GOD in CHRIST.—

“ The LORD GOD ALMIGHTY and *the Lamb*
“ is the Temple thereof.”—The whole of Re-

velation, the very nature of the work of Redemption, declares, that man can have no comfortable intercourse with God, not even in Heaven, but through a Mediator. And, indeed, the conclusions of reason, nay, the very structure of our frame, the original, universal feelings of our nature, are at one, here, with the voice of scripture. Our understanding tells us, our heart tells us, our hopes and our fears tell us, that something must intervene between God and us, before He can regard us with a favourable eye, and before we can know, and love, and serve him acceptably. Men may have differed about the *nature* of this interposition, but in the apprehended *necessity* of it, all have agreed; of which the religious ceremonies, and piacular sacrifices of all nations, among whom any traces of religion are discernible, form a full and satisfying proof. Now, the Gospel has set this matter in a clear light, by exhibiting to us, “ a Lamb slain from the foundation of the
“ world:” the “ blood” of one victim which
“ cleanseth from all sin; and which opens “ a
“ new and living way into the holiest of all,
VOL. II. C “ through

“ through the rent vail of the Redeemer’s
“ flesh.” Hence the whole doctrine of Salva-
tion is comprized in this single point of doc-
trine, *JESUS died, a propitiation for Sin.* Hence,
“ the Cross of CHRIST,” is set before us by
the Apostles of the LORD, as the solution of
the “ great mystery of godliness;” as the fullest
display of both the justice and love of GOD;
and hence, in that world of bliss, which is the
purchase of CHRIST’s blood, the glory of God
is represented as modified and tempered to our
perception, bearing, and enjoyment, through
the medium of redeeming Grace. And there
is a striking text of scripture, “ He chargeth his
“ Angels with folly,” which seems to insinuate,
that even the most perfect of created beings,
have need of a Mediator, in order to the ac-
ceptance of their persons and services;—it being
the great design of the eternal FATHER, the
fundamental law of his kingdom of Grace, and
of Glory, that each, and all of his favours should
be communicated to his creatures, through the
SON of his Love; “ in whom” alone “ he is
“ well pleased.” Therefore, not men only,
but “ all the Angels of God are commanded
“ to worship him;” therefore, “ a Lamb as it
“ had been slain,” is represented, not only at
“ the right hand of the Majesty on High,” but
“ in

“ in the *midst* of the throne ;” therefore the LAMB appears at the head of the myriads on Mount Sion that is above ; as “ feeding them “ and leading them to living fountains of waters ;” the “ pure river of water of life,” proceeds from “ the throne of GOD, and of “ the LAMB ;” the glory of GOD and the LAMB is the Light of the holy city ; and in the text, “ the LORD GOD ALMIGHTY and the “ LAMB are the Temple of it.” Now, though this be figurative, because prophetic language, yet taken in connection with the rest of divine Revelation, it conveys this plain, this comfortable, this encouraging, this all, this eternally-important truth, [that on earth, in Heaven, under grace, in glory, there is access to, there is communion with, GOD, through JESUS CHRIST, and him only. This is the central point where “ mercy and truth meet together,” where “ righteousness and peace embrace ;” towards which all the rays in the vast circle of the divine immensity, in all directions, converge ; and in which they are seen, though in their brightest, yet in their steadiest, and mildest light.

From what has been said, we conclude,

1st. That *Religion* is necessary to human nature ; that man’s highest honour, and truest happiness,

happiness, consist in the right cultivation of this principle. By Religion, I mean a deep, an efficacious, and an abiding sense of obligation to God, and of constant and entire dependance upon him. Our relish of the good things of life, is but a little higher than what the beasts of the field enjoy, unless we see them as flowing from the tenderness of a father, from the unupbraiding liberality of an affectionate friend. How insupportable were "the thousand ills" which flesh is heir to," were it not for the consolations which Religion administers, the patience which she teaches, the hope which she inspires? Or say, that human nature had in itself a fund, independant of God and Religion, equal to some, to ordinary, to most occasions, yet, it is too well known to need a proof, that occasions do, and that not seldom, present themselves, to which unassisted nature feels itself wholly unequal, its stock exhausted; when the soul, which had made an excursion into the neighbourhood, in quest of something to relieve its anguish, to soothe its woe, returns home disappointed and desponding, falls back upon itself, its force spent, its powers absorbed, and exclaims, "Religion, grant me thy support, give me, give me thy reviving cordials, else I die! like Esau, ready to perish
" with

“with hunger.” Proud nature is then ready to forego its boasted birth-right prerogative, and exchange it for the seasonable provision of a brother’s love. He who made us what we are, knows what will suit us best. And why has he rendered Religion necessary to man? and for whose sake? And whose happiness is concerned in the cultivation of it? Not his surely, but ours. Try, O man! to live “without God in the world,” if it be possible for thee: And when experience has taught thee thy mistake, then, O then, at length, God grant it may not be too late, think of returning to him whose “favour is life, and his loving-kindness better than life.”—But we advance a step farther, and conclude,

2dly. That *Christianity* is the only system of Religion, that is universally, and effectually, accommodated to the condition of fallen creatures. It is highly probable, that every order, and description of creatures, stand in need of a mediator betwixt God and them; but it is certain, that nothing can avail *guilty* creatures, but a mediation of atonement. The atonement itself is the work of free Grace, but not one act of Grace is extended to the transgressor, but through, and on account of, the propitiation

made for sin. What then, though Deism merely, might suit the nature and condition of Angels, or of men had they never sinned; the requisite is, what will suit men, as they are? Men ignorant, criminal, miserable?—The Gospel of CHRIST; pardon through the blood, acceptance through the intercession, holiness through the spirit, of the blessed JESUS. This, and this alone, is our safety here, and our glory hereafter; this is the embellishment, and the riches of our earthly temples; and this is the Temple in Heaven.

What, then, shall we think of those, who go about to move this foundation? to pluck this Sun out of our firmament? of those who would with sacrilegious hands pull down the last refuge of the miserable? Ye men of superior genius, yet strong spirits, ye great and liberal souls, ye sons of penetration, and sentiment, and research, I beseech you, in pity leave us to our delusion, since you will have it one: Our credulity does you no harm; satisfy yourselves with silent contempt: if your own consciences will let you alone, we shall not trouble your repose: we shall vie with you in the duties of good citizens of this world; and leave it to GOD, and the world to judge between us, whether faith, or infidelity

lity, has the most favourable aspect to mankind. Christians, let me beseech you to oppose to the cavils, or the arguments, of scepticism, the virtues of a holy life, conformed to the precepts, and the example, of your divine Master.—This you will find to be armour of proof; this you will find to be that “mouth and wisdom,” which neither the cunning, nor “the power of the adversary, shall be able to resist;” trust rather to the lustre of your Christian graces, than to the strength of your arguments, and leave it to God to vindicate the cause which is his own.

3dly. We continue to conclude, that certain *seasons, places, and modes* of worship, are necessary to the present state of Christianity. The Gospel takes us up as at once inhabitants of this world; and as candidates for immortality; and applies itself to the regulation of our conduct in respect of the former, and our prospects in view of the latter.—It adopts the personal and relative duties of life into it's code of laws, attending at once to what we are, and to what we shall be. Now it is but too evident, that the interests, and pursuits, and pleasures, of this life, are very apt to encroach upon those of the life to come, and would soon absorb them alto-

gether,

gether, were it not for the provision which Religion has made for their preservation, by giving us a Bible, and a Sabbath, and Sacraments, and Churches, and a stated Ministry of the Word. If any one ask me, farther, What makes these things necessary, or Wherefore these, rather than any others? I answer, because God, who knows what is in man, is the Author of them, and because experience confirms both their utility and fitness.—We cannot possibly admit you to be judges in the case, who “care for none
“of these things.”—To you, they may indeed be unmeaning and unnecessary—our appeal is to those, who reckon “a day spent in the
“Courts of God’s house, better than a thousand;” who have “seen his glory, and felt
“his power in the sanctuary;” who “pant after God, as the hart panteth after the water-
“brooks;” whose soul is “satisfied as with
“marrow and fatness,” while their “mouth
“praises God with joyful lips;” who having tasted the “blessedness of the man whom God
“chooseth, and causeth to approach unto him,” are “satisfied with the goodness of his House,
“even of his holy Temple.” Such persons will not stand asking a reason, Why this House was built, and dedicated to the name of the LORD, but will thankfully resort hither,
and

and join in the services here performed:—it will give them pleasure to reflect, that while so many great edifices for business, and for pleasure, so many palaces for princes are raising, one other little Beth-el is erected; whose importance is to be estimated not from it's size, but from it's use and end; whose splendor and magnificence consist in that divine presence, which we wish, and hope, and pray, and trust, may take up it's residence in it, and remain, while one stone of it remains upon another.

Men, brethren, and fathers, attend.--Through the good hand of our God upon us, this labour of zeal and of love is now completed, and we commence the worship of God in this place, in many comfortable and encouraging circumstances. This House is not the creature of strife and division; but the child of pious zeal, and of love unfeigned. It means to oppose itself to no man's fame or emolument; and wishes to clash with no interest, but that of Sin and Satan. It invites only the Sons of Peace, but it excludes no person whatever. It courts not the *praise* of men, but it humbly aims at *doing good* to men. It defies the scorn and the censure of the malicious, and the proud; but it

it despises not approbation from the wise and the good. If no one is injured, it is well; if some, if many, are benefited, it is far better.

Christians, you behold a clay-built temple, and you have heard of one in Heaven: you now occupy the one, and you hope, e'er long, to possess the other. Let this hope teach you the present improvement of the means of Grace.—O what will it be! after myriads of ages spent in the love, service, and enjoyment of God, in the Temple above, long, long after a transitory world, and perishing enjoyments have passed away, to call to remembrance, the existence, and the services of this little spot, and to date, from what was “seen, heard, handled, tasted, “of the good word of Life,” within these walls, the commencement, or the progress of the life of God in the soul?

What will it be, my little friends, to recollect, after you are grown men, nay “perfect “men in CHRIST JESUS,” that here, with the principles of human learning, you sucked in “the sincere milk of the Word;” that here you were first taught “to know the only true “God, and JESUS CHRIST whom he hath “sent;” that here, you first learned to be good
and

and useful in this world, and to prepare for a better; that in becoming the disciples of an earthly master, you were admitted into the family and school of CHRIST!

What will it be, my brethren, to call to mind, in yonder glorious Temple, the useful instructions here delivered and understood: the necessary reproofs, faithfully administered, and humbly received: the seasonable consolations carefully provided, tenderly applied, and thankfully embraced: And, O what will it be! my dearly beloved friend, to look down from yonder radiant firmament, shining a star among stars, and to say, it was there, and then, that God made me a spiritual father to this son, to that daughter. It was then and there that God crowned my feeble labours with his blessing; alarmed that profligate, reclaimed that backslider, recalled that wanderer, comforted that mourner, edified that saint; and Father! "here I am, and the children which thou hast given me"—but not unto me, not unto me; to thy name be the praise.

And, may it not perhaps be remembered, at some period in the immeasurable day of eternity, that, on such a day in time, brethren and friends,

friends, in the best bonds, were called in providence, to put their feeble, trembling hands to the commencement of this good work ; and that through the blessing of Heaven, their kind wishes, humble prayers, and well-meant advices, were not altogether in vain.—Thus again to meet, to reflect, to rejoice, to adore, is all I can wish to you, and to myself. God of his infinite mercy grant it to every one of us, for the sake of his dear Son, JESUS CHRIST our Lord. Amen, Amen.

ADDITION

(2918)

ADDITION TO SERMON L

THE rich have it in their power to express their friendship, their gratitude, their patriotism, by costly monuments of art. They can call in the Limner, the Sculptor, the Poet, to perpetuate the forms of the wise and good. They do honour to themselves, and gratify mankind by decorating their apartments and their gardens with the images of ancient virtue and modern worth. The ornaments of a Hagley, of a Stowe, are the memorials of Littleton's affection for Thomson, and of Cobham's for Congreve. The Peer is justly proud of the lustre which the Scholar spreads around his name and his mansion.

But the records of friendship are not confined to the rich and great. The literary man, who may have no gallery to enrich with the portrait of his Mæcenas, of his Orestes; and no elysium to adorn with the speaking bust of departed excellence, of his *brother Jonathan*, of his *sleeping Lazarus*, has it in his power to rear a monument more durable than brass or marble, to the companion of his boyish days, or the friend of his mature age. Happily for the world, every man deems himself to be of some consequence, and thereby many actually become so. Every one who can handle a pen, flatters himself

himself with the hope that his production will be read, and this gives birth to many productions worthy of being read. Religion sanctifies, dignifies, exalts every object to which she applies her hand. Every substance is transmuted into gold by her sacred touch; and the philosopher's stone is reduced from fiction into fact.

The effusions of cordial friendship are among the happiest recollections of the human mind. No good man can dwell with delight on the memory of sensual joys. It is the character of the dog to *return to his vomit*. But the reminiscence of the display of kind affections, of the communication of social endearment, delights the soul, however frequently it may recur. I have forgotten the dishes on the table, the furniture of the room, nay the landscape from the window; but I well remember, and ever shall, the animated look, the graceful *conversation seasoned with salt*, the mellifluous tones, the sympathetic tear of the man I loved. Places derive importance from persons, and things from feelings.

The preceding sermon was composed under the impulse of virtuous friendship; and if it shall survive its author, it will blend with his name that of WILLIAM SMITH, a man of whom it is impossible to think without tenderness, or to speak but in terms of respect: a man who, I believe, has enjoyed the rare felicity of never losing a friend, and never creating an enemy. As he is still an inhabitant of this earth, long may he be so, for a blessing to his family, to his friends, and to mankind! I must restrain the ardor of affection, lest I wound

wound, where I meant to cherish. But surely I may be permitted to hold up even a living friend, as a pattern of singular excellence, in a particular point of view, of first-rate importance to the character of a minister. The point I mean is Christian prudence; that virtue by which a man shuns giving offence to others, and most effectually secures himself against unkindness and insult from others.

Prudence is the duty which a man owes to himself; and in proportion as he neglects it, his power of being useful is impaired. Like every other good quality, it is always found in good company: and its companions are modesty, humility, tenderness of conscience, regularity of deportment, kindness of affection, purity of heart. Like every other virtue, too, it has its counterfeit, and selfish cunning would frequently pass for prudence. But the impostor is easily detected. The cunning man's charity begins and ends at home; the prudent man is selfish that he may be enabled to do good. Cunning is satisfied with screening itself from censure; prudence cannot exist independent of inward peace. Cunning is timid and suspicious; prudence is candid and confident. The cunning are afraid of injuring themselves; the prudent are fearful lest they should offend others. Cunning is not over scrupulous about the means, provided it can secure its object; prudence scorns the object which it cannot obtain by fair and honest means. Hence it is, that the cunning frequently miss the mark by overshooting it, whereas the prudent, never aiming at too much, generally attain more than they expected. Policy

icy frequently fails; wisdom never, for though it may sometimes miss a particular object, as the testimony of a good conscience is always secured, disappointment itself is softened, if not sweetened, and the general tenor of the soul is preserved.

As prudence, the virtue of my friend, has a counterfeit, so it has a contrast, which enhances it's value, and heightens it's lustre. The adage, *Nullum numen abest si sit prudentia*, (no Deity is absent, if prudence be there) is founded on truth and experience. And the converse of the proposition is equally certain and infallible: *Omne numen abest, si sit imprudentia*, (every Deity withdraws, where imprudence predominates). The imprudent man, with equal, or greater ability; with equal candour and integrity; with similar means, opportunities, and prospects of success; with superior spirit and generosity, shall fail in a thousand instances, in every one of which the prudent man shall succeed. The very good qualities of the imprudent man frequently betray him into the hands of his enemies. His excellencies eclipse mediocrity, excite envy, minister food to malignity. While he was thinking no evil, possibly devising only good; and flattering himself that he was meriting approbation, an evil eye spied a blemish, an evil ear drunk in a careless expression, an evil heart worked it up into criminality, and an evil tongue, that "pestilence which walketh in darkness," gave it utterance and currency. The purity and harmlessness of the dove avail nothing the sheep that lives among wolves, unless directed by the wisdom of the serpent.

By

By steadily observing the happy medium between these two extremes, pitiful, selfish cunning, on the one hand, and careless, inconsiderate imprudence on the other; by the regular exercise of prudence, reared on the solid foundation of unaffected goodness, this amiable man, in a variety of difficult and trying situations, has supported his respectability, maintained inward tranquility, attained the means of being useful; in adversity undepressed, in prosperity uncorrupted. Happy shall it be for his younger brethren in the ministry, who, contemplating such a living instance of evangelical wisdom, may be encouraged to go and *do likewise*.

I had the honour of being associated, in the service of opening Mr. *Smith's* Chapel at Camberwell, with a Gentleman whose name stands justly high in the Literary and Christian World; and who appears as having taken a distinguished part in the two Ordination services, mentioned in the first Volume of this Collection. I mean Dr. JAMES FORDYCE, who preached on the morning of the day, in the afternoon of which the preceding Sermon was delivered.

It would be the height of presumption in me to think of adding a single leaf to the garland which adorns that honoured head, by far the most distinguished of it's day, for the energy, the elevation, the pathos of pulpit eloquence. That good man has long ago erected his own monument; a monument composed of no perishing materials; but to be *seen* and *read* of all men, when the tombs of princes are crumbled into dust. For so long

as the improvement of the female mind shall continue to be of importance to the World; so long as one generation of young men shall arise to succeed another, as the seed of the Church, and the hope of the coming age; and so long as genuine piety and sublime devotion, shall remain a source of delight to the heart of man, the name of the Author of *Sermons to young Women*; of *Addresses to young Men*; and of *Addresses to the DEITY*, shall be had in respectful, and affectionate remembrance.

S E R M O N II.*

THE TABERNACLE OF GOD WITH MEN,

* Preached at the opening of a Meeting-house, in Marsh-street, Walthamstow, on Wednesday the 6th of June, and at the Scots Church, London-Wall, previous to the Dispensation of the Sacrament of the Lord's Supper, June 24, 1787.

S. B. M. O. L.
THE TABERNACLE OF GOD IN MEN

Presented at the opening of a Mission House, in Glasgow,
by the Rev. Wm. Cunningham, on Wednesday, the 1st June, and
at the Book Chapel, London, W.C., on the 10th of the same
month of the year 1841.

TO

THOMAS FLETCHER, Esq.

SIR,

THE Meeting-house lately erected at Walthamstow owes it's existence, and the prospect of it's future support, in a great measure, to your munificence: and the following Sermon, preached on occasion of it's being opened for the worship of God, owes it's publication chiefly to your approbation of it, and to your desire of seeing it in print. Whoever takes the trouble to peruse the Sermon, will easily discover that it never could be intended for the public eye, but for a particular occasion, and for the ear of private friendship. That friendship has greatly over-rated it's merit, and drawn it into light. Rather than appear ungrateful or affected, I have ventured to present, from the press, a hasty and very imperfect performance, of which it is impossible for any one to think more humbly than it's author.

D 3

You

You would, I am well assured, Sir, reckon yourself little indebted to me, for a compliment to your liberality, at the expence of your good neighbours and friends, who have so generously co-operated with you in rearing this Edifice; and, I am equally confident, no one of them will consider it as a mark of disrespect, that your name and bounty alone, are distinguished in this address. They will rather approve, and rejoice in the merited tribute which I feel myself bound to present, unsolicited, to age and virtue.

I am, Sir,
with the highest respect
and esteem,

Your obedient

humble servant,

HENRY HUNTER.

CHARLES'-SQUARE,

June 8th, 1787.

THE
TABERNACLE OF GOD
WITH MEN.

REVELATION XXI. 3, 4.

And I heard a great voice out of Heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

WHEN the haughty king of Babylon had completed the fortification and embellishments of that great city, we are told that his "heart was lifted up with pride;" and pride is ever nigh unto destruction. Surveying with self-complacency the magnificence which he had reared, as "he walked in the palace of the kingdom of Babylon," he exultingly exclaims, "Is not this great Babylon that I have

“ built for the house of the kingdom, by the
“ might of my power, and for the honour of
“ my majesty ?* ” What “ high swelling words
“ of vanity ! ” When lo, exalting himself into
a god, he in a moment becomes less than a
man. “ While the word was yet in his mouth,”
the kingdom departs from him, he is deprived
of that reason which he had employed to so lit-
tle purpose, he is driven, a spectacle of horror,
from human society, he ranks with, and feeds
like, the beasts of the field ; and, with the first
glimmering of restored understanding, he is
made to discern and to acknowledge “ that the
“ Most High ruleth in the kingdom of men,
“ and giveth it to whomsoever he will.”

What a different object is presented to us, in
the person, the spirit, and the behaviour of the
wisest, greatest, and most splendid of princes,
when he had finished, and when he dedicated
the noblest structure that ever the sun beheld,
on Mount Zion, the glory of the whole earth ?
Filled with an awful, overwhelming, humili-
ating sense of divine glory and majesty, he feels
himself, and the temple which he had built, and
all created glory, shrink into nothing ; and

* Dan. iv. 30—35.

thus

thus he breathes the wonder, joy, and gratitude of his soul: "But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee, how much less this house that I have builded?*"—But, the lustre of a Solomon too was destined to pass away; the vast temple is doomed to destruction; the sceptre must depart from Judah and the glory from Israel. Even that solemn fabric, constructed "according to the pattern which God himself shewed unto Moses in the mount," has perished in the wreck of empire; all, all is lost, and swallowed up in a kingdom which cannot be shaken, in majesty which cannot fade, in glory that shall never expire. Now, "if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done

* 1 Kings viii. 27.

“away was glorious, much more that which
“remaineth is glorious.*”

The splendor of our temples, Christians, is not columns of marble, nor beams of cedar overlaid with gold; vestments adorned with all manner of precious stones, nor the perfumes of Arabia ascending in clouds to heaven. Such things as these please but the senses, and perish with the using. The glory in which we exult, is, “God with us” in his word and ordinances. The support of humble roofs, such as this, is, living pillars established on the rock CHRIST; “epistles, written not with ink, but with the “Spirit of the living God, not in tables of “stone, but in fleshy tables of the heart;” offerings not consisting “of thousands of rams “and ten thousands of rivers of oil, but the sacrifice of praise; and of a broken and contrite spirit.” Our wealth is the precious treasure of “the gospel, though laid up in “earthen vessels;” and our infallible instructor and guide, is the great God, declaring his will, not by the mystery of Urim and Thummim; not by visions and voices; not by prophets from among ourselves, nor by angels from Heaven;

* 2 Cor. iii. 7—11.

but

but by the Son of his love, “ the brightness of
“ his glory, and the express image of his per-
“ son,” who “ is come to save that which was
“ lost, and who hath said, “ Lo, I am with
“ you always, even unto the end of the world.”
—And what is the music of a thousand instru-
ments, and of ten thousand voices in perfect ac-
cord, compared to this one single melodious
note out of Heaven, “ Behold the tabernacle
“ of God is with men!” “ Thus saith the high
“ and lofty One, that inhabiteth eternity, whose
“ name is holy : I dwell in the high and holy
“ place ; with him also, that is of a contrite
“ and humble spirit, to revive the spirit of the
“ humble, and to revive the heart of the con-
“ trite ones*.”

The things chiefly discoursed of in this book,
my friends, are the things which shall be re-
vealed hereafter: the wonders of redeeming
grace matured into glory; the objects of faith
realized; those of hope, attained and enjoyed.
May it not, by the blessing of God, tend to as-
sist that faith, and to support that hope, to take
an anticipated view of future bliss, under the
several striking, eloquent, and expressive images

* If. lvii. 15.

employed in the text, to unfold it's nature, excellency, and perfection?—And may that gracious Spirit who disclosed to the beloved disciple, in prophetic vision, these glories of Emmanuel's land, impress them deeply on our hearts, and make them daily to produce much good fruit in our lives; and cause them to prove a perpetual source of divine peace and holy joy! Amen.

And, first, The glad tidings of great joy are declared by “a voice,” “a great voice,” “a great voice out of Heaven;” in accents clear, distinct and intelligible, in words that are tried, faithful and true.—They are ushered in by a solemn note of attention, of wonder, of congratulation and joy, “Behold.” We announce a mystery which angels desire to look into. We unfold a purpose of grace and condescension which passeth all understanding. We display a prospect of felicity to which hope durst not have aspired, nor fancy have portrayed. “Behold what manner of love the Father hath bestowed upon you!”—“Behold” the fair inheritance which CHRIST has purchased for you! “Behold” the high dignity, the glorious privileges, the transcendant blessedness to which you are begotten, by the resurrection

urrection of CHRIST from the dead, and his exaltation to the Father's right hand ! " Behold" and wonder, and adore, and " rejoice with joy " unspeakable and full of glory !"

The important intelligence communicated to us, O children of men, is not the dictate of fond, flattering expectation, hastily cleaving to what it wishes may be true ; nor the creature of a bold imagination, forming for itself an ideal world, a paradise of fools and sensualists. It is not the vague and uncertain rumour, which sometimes amuses, and sometimes torments, wretched mortals ; devised by malice, propagated by folly, and believed by simplicity and credulity. It is not the false and deceptive representation of glorious kingdoms which the father of lies sometimes expands, to mislead, delude ; and then destroy his wretched votaries. It is not a voice from the grave, saying, O man, " dust thou art, and to dust shalt thou return ;" " the clods of the valley shall be sweet unto thee, and the worm shall feed upon thee ;" " all flesh is as grass, and all the goodliness of man as the flower of the field." No, it is the trumpet which awakens the dead, the herald of immortality, the voice of Him who hath the power of death ; it is the decree of
" Him

“ Him who cannot lie,” who holds out no false hope, who cannot be deceived, and will not deceive; who promises in love, and accomplishes in mercy and loving-kindness; it is the gracious admonition of a father, the intimation of events certainly to come, of interests all-important, of privileges infallibly secured, of a felicity placed beyond the reach of accident; of “ a kingdom prepared before the foundation of the world;” it is the testimony of “ the Amen, the faithful and true Witness,” corresponding to the conclusions of reason and reflection; corresponding to the natural wishes, desires, and hopes, of the human mind: it is the plastic, energetic, vivifying power of the Eternal Spirit, giving a reality, a substance, a permanency, to the daring flights of raptured imagination, and calling into existence a fairer world than fancy itself can frame,

It is “ a great voice out of Heaven;” hear it, ye sons of Light, and prostrate yourselves before the Eternal Throne; hear it, ye spirits of just men made perfect, for ye know, ye feel what it means; hear it, ye trembling prisoners of hope, for “ the day of your redemption draweth nigh;”—hear it, ye who account a day spent in God’s house better than a thousand, and who
break

break forth into singing, in the transporting prospect of "being ever with the LORD." It is a voice, not from Sinai, saying, "Stand afar off, come not nigh, break not through to gaze lest thou perish;" but a voice from mount Zion, saying, "Come up hither, and I will shew thee the bride, the LAMB's wife; I will lead you by the pure river of water of Life, which flows from the throne of God and the LAMB;" "I will conduct thee through the trees of life which grow in the midst of the paradise of God." It is a voice which annihilates the distance between Heaven and earth; which exalts frail, fallen men to heavenly thrones, and which brings down the placid Majesty of Heaven to tabernacle with guilty creatures, restored, reconciled, "brought nigh by the blood of CHRIST."

The voice "crieth from Heaven;" and what doth it cry? "Behold the tabernacle of God is with men."—This image has an obvious reference to the purest, and the happiest periods of the Old Testament Church; when Deity vouchsafed to reside among a chosen people, in sensible tokens of his presence and favour; in a pillar of cloud and fire: a shelter from sultry heat by day, a purifier of unwholesome
some

some air, and a protector from hostile attack, by night; the director of their motion and resting; a perpetual monitor, a perpetual safeguard. It may have a reference to the *Schekinah*, or visible glory which dwelt between the cherubim, and thence emitted the hallowed oracles of the divine will. It was thus that God distinguished the nation of his choice from every other people under Heaven; thus he pitched his tent amongst them, and rejoiced over them to do them good; and it is thus that the heavenly vision represents the great JEHOVAH in a better world, in a more glorious church, residing in the midst of his redeemed, in "a tabernacle that shall not be
" taken down; not one of the stakes whereof
" shall ever be removed, neither shall any of
" the cords thereof be broken*," in tokens of his presence and affection still more conspicuous and more endearing. There, he was seen in a cloud darkly, in flaming fire which forbade an approach too near; here, he is seen "face to face," and the beholder is "transformed into the same image from glory to
" glory;" here, he pervades the immense whole, as a pure, purifying, inspiring, unconsuming fire of love. There, he made known

* If. xxxiii, 20.

his will to many through the intervention of one, and that one "could not continue by reason " of death," but was under the necessity of transmitting his power and his privileges to another; but, in this world of bliss, all are " kings and priests unto God," all hear his voice, and see his face, and " his name is in " their foreheads;" all have access through one Spirit unto the Father; all " know as they are " known;" all are glorious, all immortal.

The services of an earthly tabernacle were of necessity interrupted. Some were stated, some occasional; at best they had only " the shadow " of good things to come;" but the worshippers in the heavenly tabernacle " cease not, day " and night, saying holy, holy, holy is the " Lord;" they renew their labours without weariness, and without end; they gather strength from exertion; they perceive, they enjoy the substance, the reality, of what they once faintly comprehended, and hesitatingly believed; they feel, and delight in, an omnipresent God, making still some new discovery of his love; enlarging continually the sphere of knowledge, and therein the sphere of happiness.—" The man whose " eyes were opened" to see " Israel abiding " in his tents" according to their tribes, took

up his parable, and in rapture exclaimed,
 "How goodly are thy tents, O Jacob, and thy
 "tabernacles, O Israel! as the valleys are they
 "spread forth, as gardens by the river's side,
 "as the trees of lign-aloes, which the LORD
 "hath planted, and as cedar-trees beside the
 "waters*!" What will it be, from the summit
 of yonder eternal hills, to survey the happy
 plains, where the tabernacle of God rears its
 head, amidst the countless tents in which the
 myriads of the redeemed eternally repose!—
 Grant me to see it, good and gracious Spirit,
 not as Balaam did the plains of Moab, where
 Israel encamped, with a malignant, envious, de-
 spairing eye; not as Moses did, from Pisgah,
 the land flowing with milk and honey, into
 which the stern interdict forbade him ever to
 enter; but as Abraham, to whom God said,
 "Arise, go through the land in the length and
 "breadth of it, for I will give it thee†."

A new and beautiful image arises upon us, in
 the expression, "and he will dwell with them."
 The word imports, "he will spread a covering
 "over them, he will overshadow them." The
 sweet idea of *home* is included in it; the idea of

* Numb. xxiv 5, 6.

† Gen. xiii. 17.

permanency,

permanency, of society, of mutual interest and affection. It represents a father residing in the midst of his children, under the roof which his paternal hand has expanded, around the table which his paternal care and love have furnished. —It represents brethren “dwelling together in unity,” animated with one heart and one soul, employed in one service, enjoying one common felicity, aiming at one end. —In the happiest earthly families strife will arise. Children, as they grow up, must scatter and be dispersed. Anxiety, and fear, and sorrow, must mingle with, and mar, parental and filial delights. Parents seldom know when and how to dissolve the harshness of authority, in the cordiality of friendship: children do not always understand how to blend filial submission and respect, with manly independence. —It is reserved for those blessed mansions to exhibit union, not liable to separation, “perfect love that casteth out fear,” present enjoyment unclouded, unembittered, by the prospect of evil to come; authority exercised in love, submission yielded with cheerfulness; friendship still growing, faculties still improving, prospects still brightening, bliss already perfect yet susceptible of, and still receiving, farther increase.

At every stage of our earthly course, we feel the heart and the condition of a stranger; the sound is ever in our ears, "Arise ye and depart, for this is not your rest;" "here ye have no abiding city." In this world we may be rather said to lodge than to dwell, as way-faring men who tarry for a night, and in the morning must arise and go on their way: but in our "Father's house above are many mansions," a place prepared for us, that, where "he is, there we may be also." They who have "attained unto the resurrection from the dead," "who have washed their robes and made them white in the blood of the Lamb," "are continually before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." "God shall dwell among them!" Reflect for a moment on the pleasure you may have taken, in preparing for the reception of a friend; for the reception of a man of superior rank, of superior wisdom, of distinguished goodness, of illustrious reputation. Add to all those ideas, that of personal obligation, of favour unmerited, unexpected, seasonably, generously, graciously conferred. Reflect for a moment, on the satisfaction

saction which you may have felt in seeing such an one under your roof; at your table; or in being the guest of such an one. Think on the heart-felt delight of living, of conversing, of acquiring wisdom, of adding to virtue, of multiplying felicity, in society so dear, so honourable, so improving; and when the whole soul is fired and filled with the thought of communications so pure, so sweet, so exalted—"reflect on the blessedness of eating bread in the kingdom of God," "of sitting down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," of mingling with the men whom "the King delighteth to honour," of pouring out every grateful emotion, every holy desire into the bosom of a father, and of hearing from the mouth of God, the delightful accents of love. When friends meet after long separation, how numerous, how interesting, how grateful are the topics on which they have to converse! The hardships which they have endured, the dangers which they have escaped, the success wherewith they have been crowned, the wonders which they have seen, the actions which they have achieved, the plans which they have formed, the prospects which lie before them. —The conversation of that heavenly habitation rolls on nobler, loftier themes than the meagre annals of a transient earthly life can furnish.

All the glories of unbounded Nature, all the wonders of mysterious Providence, all the riches of redeeming Grace, swell upon the raptured eye, kindle in the heart, flow from the lips; while the prospect expands an immeasurable eternity, pregnant with still greater miracles of wisdom and love; gradually disclosing a far more exceeding, an everlasting weight of glory, "such as eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive."

—But we desist from debasing the grandeur of the subject, by the poverty of our conception and expression; we desist from darkening counsel "by words without knowledge." O may it be given us at length to know, by blessed experience, what it is to *dwell* with God, and to have God *dwelling* in the midst of us; not only to hear of it with the hearing of the ear, but to behold it with the seeing of the eye, and to occupy our place in "the kingdom prepared from the foundation of the world."

Again, the voice out of heaven proclaims, "and they shall be his people, and God himself shall be with them, and be their God." The "royal standard is erected, not in the heart of a conquered

conquered country, amidst millions of prostrate vanquished slaves, who must bend the neck, and submit to the yoke which the stern victor may think fit to impose. This "tabernacle of God" is not reared in a field of blood, amidst the "confused noise of the warrior," the shrieks of the wounded, and the groans of the dying. That celestial plain presents the triumph of divine benignity, the unstained laurels of all-subduing love. It presents the royal pavilion, expanded in the midst of happy, favoured, flourishing; willing subjects; in each of whose welfare and honour the Sovereign condescends to take an interest, and to make it his own; and who all unite in every sentiment of loyalty, affection, gratitude and obedience.

"They shall be *his* people," according as it is written concerning the nation whom he chose, delivered out of Egypt, and conducted into Canaan, "ye shall be a peculiar treasure unto me, a kingdom of priests, and an holy nation*." These "ransomed of the Lord" are *his* by yet tenderer, yet more powerful ties. Like every other creature, they are *his* by the right of creation and preservation. Like Israel

* Ex. xix. 5, 6.

of old; they are *his* by choice, by covenant, by promise; but under a nobler covenant, established upon "better promises," and of infinitely longer duration. They are *his* by redemption, redemption through blood; *his* by cheerful, voluntary dedication and surrender; *his* by similitude; *his* by protection afforded, and allegiance reciprocally yielded; *his* "in the day when he maketh up his jewels." The Lord their Redeemer is strong, and he hath said, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand*." "Those that thou gavest me I have kept, and none of them is lost."—"Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me†."

"And God himself shall be with them, and be their God." How much is contained and conveyed, in that emphatical word "himself!" We see, we feel him in the glory of the meridian sun; we inhale him in the sweets which are wafted

* John x. 28, 29.

† John xvii.

on the wings of the vernal breeze; we hear him in the roaring tempest, and the bursting thunder; we live upon him through all the varying seasons of the circling year. But the genial sun and breathing spring, the wintry storm and thundry cloud; the fertile earth and swelling sea, are not God "himself." They are the veil which He spreads over his invisible Majesty; the channels in which his power and bounty flow; the vehicle in which He rides sublime; the external, sensible tokens of omnipresent, incomprehensible Divinity. But, O how many ways has God of communicating "himself" to his intelligent creatures! That sun shall cease to shine, and these glorious orbs to revolve; we shall cease from conversing with him through the medium of sense and matter, of reason and scripture; "we shall be 'like him, for we shall see him as he is.'" Amazing discovery, all important change! "He shall be their God." An idea how vast, how comprehensive! Let imagination explore, accumulate, multiply the treasures of the earth and of the sea; combine all the stores of wisdom and knowledge; collect into one the various capacities, intelligences, attainments of men and angels, and say to any one, "all this is 'thine,'" and infinitely less is said, than this one, this little word expresses, "The Lord is your
" God."

“ God.” Power irresistible, wisdom all comprehensive, purity immaculate, truth inviolate, goodness unconfined, duration that knows no period, perfection not liable to diminution or change. “ This God is our God for ever and ever, he will be our guide even unto death*.” All these “ things shall be dissolved;” nevertheless, according to his promise, we look for “ new heavens and a new earth wherein dwelleth righteousness †, and he shall reign for ever and ever; King of kings, and Lord of lords.”

The heavenly voice swells the description of future bliss, by an animated and affecting enumeration of the various plagues to which this life is subject, but which shall in no ways enter in, to disturb, diminish, or destroy the tranquillity and joy of those regions of purity and peace, where “ the wicked cease from troubling, and the weary are at rest.” “ God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.” Our conceptions of happiness in this world are

* Psalm xlviii. 14. † 2 Pet. iii. 13.

languid and imperfect. Our liveliest idea of good, is, the absence of evil; of pleasure, that it is exemption from pain; of joy, that it is sorrow removed; of life, that it is the delay or suspension of death. These opposites are so united and blended in this world, that to think on the one, naturally suggests the thought of the other. In conformity, therefore, to an experience felt and understood by every descendant of him who tasted the forbidden tree of the knowledge of good and evil, the happiness of Heaven is held up to our hopes, as the possession of all attainable good, and eternal deliverance from every kind and degree of evil. Reflect, O man, on all that is bitter in thy own lot, or grievous and discouraging in the world around thee; and suppose it totally and for ever done away; no infirmity of body, no anxiety of mind; no loss of friends, or loss of health, or loss of means; no deprivation or decay of faculties; no tormenting apprehension, or upbraiding conscience; no threatening disease, impending accident, or yawning grave; no symptom of age, or warning of dissolution. They are for ever gone.

These are "the former things which have passed away," and if remembered at all, shall then

then be remembered only as a ground of triumph, that they are no more; and as a source of thankfulness to that gracious hand which has eternally removed them. In taking a retrospect of this valley of tears, and of his own path through it, from that bright eminence, the follower of the Lamb, shall rejoice and sing, "Vain, ensnaring world, I have now escaped thee, escaped unhurt. Seducing, lying spirit, I am far beyond thy reach; thy wiles can no longer deceive me, nor thy terrors make me afraid; into this paradise of God, all access is barred against thee. Frail, vile corruptible body, I left thee in the grave," and "yet in my flesh I see God." "Holy Father, I bless thy name, who hast carried me safely through all this scene of danger and distress." "Thou hast delivered my soul from death, mine eyes from tears, my feet from falling." "Father, I adore thy goodness in the trials which I endured, as in the blessings which I enjoyed; they proceeded equally from love. In mercy and in very faithfulness was I chastened: then, it was not joyous but grievous," but now it "yields the peaceable fruits of righteousness." "I now see what once I could not believe, that all was working together for my good. It is good for me that I have been afflicted,

“ afflicted. Blessed loss which discovered to
“ me the vanity of the creature; blessed cala-
“ mity which cured me of the deadly plague
“ of sin; blessed tempest which drove me to
“ my God. I reckon that the sufferings of the
“ time past are not worthy to be compared with
“ the glory now revealed. And all is of God,
“ who has brought good out of evil, turned
“ darkness into light, and the shadow of death
“ into the morning.”

—Such reflections as these, I flatter myself, will not be deemed altogether inapplicable to the design of this day's meeting. Another little tabernacle is erected to the honour of God's name, and for the purpose of carrying on his public worship. May God himself delight to dwell in it, and make it a “ Bethel, a house of
“ God, and the gate of Heaven” to it's present inhabitants, and to many future generations.

The moment of a man's birth is the commencement of his progress towards death, and the perfecting of a structure, is but a step towards it's decay. But, at the same time, the dark “ valley of the shadow of death” is the dawning of immortality; and the transitory, interrupted employments of a clay-built temple
look

look directly forward, to the worship of that temple whose "gates are not shut at all by "day," and whose services are never concluded by the approach of night; for "there is no "night there." The occasional visits which the Most High vouchsafes to make to the tabernacles of his grace, are intended for an admonition of his eternal residence among men, a preparation for that everlasting "rest which remaineth for the people of God; a foretaste "of those rivers of pleasure which flow at his "right hand for evermore."

That which constituted the glory of the second temple, which gave it an unrivalled superiority over the first, and which eclipsed Solomon in all his glory, remains to be the ornament, the glory, and the strength of that which ye have built—the presence of God-Redeemer. "Wherever two or three are gathered together "in my name, I am in the midst of them." "Lo, I am with you always, even unto the "end of the world." "Thus saith the Amen, "the faithful and true Witness; Behold I stand "at the door and knock; if any man hear my "voice and open the door, I will come in to "him, and sup with him, and he with me."

Permit

Permit me, my friends, cordially to congratulate you, on having brought this undertaking to so speedy, and so happy a conclusion. You have throughout discovered a spirit of moderation, of unity, of liberality, of candor, of perseverance, of honest zeal in what you deemed a good cause, that is highly to your credit. This house is not the child of contention and strife; it aims at the subversion of no institution, no interest, but that of satan's kingdom; it wishes to stand in the way of no man's fame, usefulness, or emolument. The advancement of your own best interests; the improvement of your rising posterity in wisdom, in virtue, in piety; the enlargement and stability of a Mediator's kingdom are your great objects; and they are objects which, if you continue uprightly, diligently, and steadily to pursue, you cannot fail to attain. Prizing your own Christian liberty, standing fast in, and exercising it, you will not, you cannot, be so unjust as to think of encroaching upon that of others. Fully persuaded in your own minds respecting the religious sentiments which you consider to be true and important, you will treat those who may differ from you with candor, with tenderness, with respect. Happily united in your present views and pursuits, you will endeavour to "preserve
" the

“ the unity of the Spirit in the bond of peace,” and, as far as in you lies, transmit it to those who may come after you. In finishing this edifice you have but begun your design; and in vain have you bestowed your attention, devoted your time, and contributed of your substance, to provide a place wherein to worship, unless you follow up the mighty purpose, by regular attendance, serious devotion, and real improvement. You will not content yourselves with the forms of godliness without the power; as you have not, like the Athenians, set up and inscribed an altar to the “ Unknown God.” All that has hitherto been done, is to lay up the materials for the spiritual building; it now remains that, with one heart and one soul, you apply them individually, and as a Christian society, to your personal and your mutual edification in the faith, and hope, and love, and joy, of the gospel of CHRIST. Your harmony hitherto is a happy presage of your future union in pursuing the great ends of your association, in fixing your choice of one who may “ labour among you, and be over you in the LORD, and admonish you.” Your wisdom, and moderation, and uprightness in this, as in every thing else, will, I trust, be made known unto all men. May he whose name is “ Counsellor,”
direct

direct you, and "give you understanding in all things."

"I paint for eternity," said the celebrated Artist of Antiquity, in excuse for the anxiety which he discovered, and the care which he employed, in finishing his works. Consider yourselves as having built, as living and acting, as assembling and worshipping, for eternity. As often as ye enter this solemn place, let the powers of the world that is to come; the great realities within the veil; at a distance, yet hoped for; believed in, though unseen, be ever present to your thoughts. You have been contemplating the glory of the LORD, as it is seen, and his presence, as it is enjoyed, in the sanctuary above; let not the impresson ever be effaced: let it dwell in your hearts; let it be transmitted thence, and become "holiness in all manner of conversation."

We have attempted, in much weakness, to convey to you some idea of the blessedness of those, among whom God has planted a tabernacle never to be taken down, who see his face, and beholding it, "rejoice with joy unspeakable and full of glory:" May the recollection of what you have seen, and heard, and believed,

accompany you through this scene of vanity and vexation of spirit, through the valley of the shadow of death, and after death is swallowed up of victory. Let it strengthen and sweeten the union which happily subsists among you as neighbours, and friends, and relations: for Religion alone can communicate permanency, dignity, solidity, satisfaction, to human possessions. It is the great bond of union between the individuals of which families are composed; between a man and his wife, between the parent and the child, between the master and the servant. Unsanctified by Religion, riches are a snare and a curse; the ties of Nature but a rope of sand; the friendships of the world a mere beggarly commerce of accommodation or interest. Supported by Religion, poverty is unspeakably great gain; the carelessness, neglect, and unkindness of men, is compensated by the attention, the sympathy, the ministrations of angels; and declining health and life, become the dawning of immortality. Goodly is that heritage which JEHOVAH hath apportioned, and on which He hath pitched his tent: what a smell ascends towards Heaven from the "field which the LORD hath blessed!" Happy is the palace, and happy the cottage, of which God vouchsafes to be an inhabitant! Blest the flock,
over

over which the great "Master of Assemblies" —the *one* Shepherd" condescends to preside! Blest the minister whose labours the Almighty is crowning with success! Blest the union on Earth which is mellowing into union eternal in the Heavens!

Men, Brethren, and Fathers, in the Holy Ministry, you have cordially obeyed the summons of these your Christian friends, in coming up hither, to mingle your vows, and prayers, and praises with theirs, on this solemn occasion. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Wherever it subsists, "there the LORD commandeth "the blessing, even life for evermore." While every one's particular flock is his particular charge, every one has a common and a general interest in the extension and the prosperity of the REDEEMER'S kingdom. The spirit of every other kingdom is contracted, selfish, illiberal: hence jealousy, animosity, encroachment, every evil work. The policy of this world establishes barriers, strengthens frontiers, prohibits communications, inspires mistrust. But the wisdom, the benevolence, "the meekness and "gentleness of CHRIST" promote intercourse, abolish distinctions, extinguish enmity, cherish

mutual confidence. Christianity restores a man and his adversary to peace between themselves; and restores both the reconciled parties to peace with God.

Continue to cherish with your countenance, your prudent advice, your prayers, your every labour of love, this infant colony of Christians; it will fare the better with the people of your respective charges; it will fare the better with your own souls; for these good people will contend with you at a throne of Grace, in presenting prayer for prayer, in pronouncing benediction for benediction, in repeating amen for amen!

Our life and ministry are hastening to a period. "Our LORD JESUS CHRIST is shewing me," and shewing every one among you, "that shortly we must put off this tabernacle:" and the intimation, I trust, has not the sound of threatening in your ears. When the final summons comes, God grant that we may hear and answer it with the composure, the elevation, the triumph of the great Apostle of the Gentiles: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for

“ for me a crown of righteousness, which the
“ LORD, the righteous Judge shall give me at
“ that day: and not to me only, but unto all
“ them also that love his appearing.”

28 SE60

MON. 12

S E R M O N III.*

THE UNIVERSAL AND EVERLASTING
DOMINION OF GOD, A PERPETUAL
SOURCE OF JOY AND PRAISE.

* Preached before the Scottish Presbytery in London, at the Scots Church, London-Wall, on Tuesday the 4th of November, 1788, in Commemoration of the Glorious Revolution in 1688, and published at their Request.

S. E. M. O. N. I. N.

THE UNIVERSAL AND EVERLASTING
DOMINION OF GOD, A PERPETUAL
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28 SE 60

THE
UNIVERSAL AND EVERLASTING
KINGDOM OF GOD.

PSALM XCVII. 1, 2.

The Lord reigneth : let the earth rejoice ; let the multitude of isles be glad thereof. Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne.

EVERY production of nature, and every providential event, is a demonstration of the being and perfections of the great JEHOVAH, “ who created all things by the word of his power, and who doth according to his will in the army of Heaven, and among the inhabitants of the earth.”

The works of Nature, and the ways of Providence, are demonstrative of divine perfection, both by the light in which they are displayed, and by the darkness which covers them ; and their

their glorious Author, while he stands confessed in every revolution of the stupendous frame, conceals himself from our too eager pursuit, by clothing himself, at one time, in meridian splendor, and at another, by covering his footsteps with the shades of night.

The whole combination of the vast system, and every part, taken separately, present a revelation of eternal power and wisdom, obvious to the meanest capacity; and, at the same time, a depth which no understanding can fathom, a mysteriousness which no penetration of man can resolve. Every where we perceive apparent confusion and want of design, but real order and intelligence. To the careless eye of the superficial observer, land and water, mountain, valley, and plain, seem parcelled out without regularity or method; the heavenly bodies seem to be wandering at random, through the regions of infinite space. But to the discerning eye, and the contemplative spirit, the arrangement of the whole is perfect; every thing is good and beautiful in itself, every thing is in it's proper place, and is performing it's proper office; there is no schism in the great body of the universe, there is no redundancy, nothing wanting. Every alteration which pride or ignorance

rance could invent or propose, were, beyond doubt, an alteration to the worse; the harmony would be marred, the balance destroyed, the beauty impaired.

The government of the world presents the same apparent want of method and uniformity. Great events seem to rise out of, and to hinge upon, nothing: "enterprizes of great pith and moment," without any seeming cause, vanish into smoke; "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill." We behold perpetual, universal crowding, jostling, opposition, discord. "If we consider the history of mankind," says an elegant and judicious writer,* "if we consider the history of mankind, merely as the work of human counsels, no prospect can be more melancholy and displeasing. We see nothing but unsteady and fluctuating designs; weak and perishing attempts; a rude heap of tumultu-

* Dr. Rotherham, in the introduction to his excellent sermon before the University of Oxford, on the anniversary of the inauguration of his Majesty King George III.

“ous events, lying in confusion; kingdoms
“rising after kingdoms, as it were by chance,
“astonishing the world for a while, and then
“sinking into oblivion; and, in a word, all
“history broken into ten thousand fragments.
“But if we will take along with us, to the study
“of history, a maxim from the inspired vo-
“lume; if reason will submit to be taught by
“Revelation, and to kindle it's lamp at that
“sacred flame, a new light will be spread over
“the obscure mass; and the historic page,
“which was before hardly legible, will become
“clear and perfectly intelligible: for though
“nothing but confusion can be expected from
“weak and erring man, yet He who is the
“fountain of wisdom and might, is for ever at
“the head of all human affairs; the designs of
“Heaven, mixing with the designs of men,
“subdue them into order, and give them a
“permanency which is not their own; and
“thus, amidst all the intricacies of interfering
“events and clashing interests, one great and
“noble purpose of Providence is still carried
“on, the general interests of virtue and reli-
“gion.”

This doctrine runs through all Revelation,
and is illustrated and enforced by every page of
history;

history; and by no one more distinctly than the eventful history which we are this day assembled to commemorate.

In order to fulfil, as well as I can, the design of my Reverend Fathers and Brethren, in appointing this commemoration, I propose,

First, to take a more general view of God's universal and everlasting dominion, as a source of joy and rejoicing to every rational and intelligent creature.

Secondly, I shall take a cursory review of the history of this country, as illustrative of the special favour of the Divine Providence to Great Britain, and as an irresistible call on the gratitude of it's present inhabitants.

Thirdly, I shall, in the same view, submit to your consideration a concise representation of the grand Revolution which was brought about, an hundred years ago, by the blessing of Heaven upon the wisdom, virtue, and exertions of our fore-fathers; and the whole, we trust, will serve to evince, that though the great Ruler of the universe be pleased to spread "clouds and darkness round about himself," nevertheless,
"righte-

"righteousness and judgment are the habitation
"of his throne."

I. I begin with taking a more *general* view of God's universal and everlasting dominion, as a source of joy and rejoicing to every rational and intelligent creature. And here, Who but must meditate with delight on God's supreme dominion in the vast *world of nature*? "Great and
"marvellous are thy works, Lord God Almighty!" "He spake, and it was done; he
"commanded, and it stood fast."

We are lost, while we contemplate the extent, the magnitude, the variety, the order and harmony, of the works of God. We perceive in all, a wisdom which excites admiration; a power which overawes; an immensity which overwhelms; but, above all, a goodness which attracts, composes, and delights the soul.

A *general view* of God's dominion! No—to be duly impressed with a sense of it, we must fix on one single point in the boundless expanse, and, from that little particle, reason up to the incomprehensible whole. And on what shall we fix?

I look

I look forth in the morning, and, lo the glorious orb of day appears "travelling in the greatness of his strength!" He discloses the world of nature to my view, he makes all things else visible, he gives to all their lustre; but his own lustre forbids me stedfastly to behold his face. Most striking image of thyself, amidst these thy lower works, great God! he at once illuminates and confounds me; he cheers my path with his light, and involves me in thick darkness; he relieves and overwhelms me.—How intimately *near*! I feel him at every pore; he penetrates my very substance. Yet how inconceivably *distant*! Measurement called miles, figures called millions, multiply, and rise, and swell, and my flight to his tabernacle is but begun.—His *magnitude* how stupenduous! I feel myself sink into an atom; the isles shrink into "a very little thing;" "the great globe itself" becomes as the small dust of the balance, on the comparison.—His *energy* how irresistibly powerful! "Nothing is hid from the heat thereof." He is the quickening spirit of these surrounding spheres; about him they still revolve; in his light they shine; their hidden stores he elicits; yet what can withstand the force and fierceness of his fiery rays! Oceans are drunk up at a draught, the mountains are melted, worlds are consumed,

all nature mourns.—His *duration* how extended! First-born of creatures, thine eye beheld all the succeeding wonders of creation, surveyed the reduction of chaos into order, and the first springings of vegetable and animal life. Thou dividedst the early days and nights of existence to the world, while as yet there was no man upon the earth, to mark, and to enjoy, the grateful change. How many successive generations of men hast thou lighted to the land of silence and oblivion! But, lo, thou still shinest in undiminished glory and strength; and when the eye, which now twinkles in attempting to behold thee, shall be closed in death, when the limbs which now feel “thy sovereign vital lamp,” shall moulder into dust; and the tongue, which would speak thy glories, shall be for ever silent, thou shalt continue to diffuse light, and heat, and joy; nations yet unborn shall awake to thy genial warmth, and rejoice together in “the brightness of thy rising.”—Thy *place* in this immense fabric and frame of nature, how fitly chosen, how steadily preserved! Attracting centre of these regular, and those wandering lesser fires, which embellish the azure vault of heaven! alternately drawn, and repelled, by thee, they maintain their appointed distance, they move in their prescribed orbits, they perform

perform their periodical revolutions. Nearer to thee, by an hand-breadth, they dare not approach; farther from thee, by a span, they cannot remove. What regular confusion! What variety and harmony combined! What unchangeable sameness, what perpetual change! Whilst "thou, of this great world the eye and "soul," like Him, whose glory thou dimly shadowest forth, lookest on all with equal favour, and communicatest to all, in just proportion, life, and lustre, and motion; like Him too, still communicative, yet inexhaustible source of joy! thou art endlessly dispensing, without ever being impoverished; enriched by thy own bounty, more glorious by the glory which thou bestowest. From thee all flows, and to thee all returns again. But, while I contemplate thee with astonishment and delight, let me not turn idolater, and exalt thee into the place of God. While I behold thy glory, and feel thy power, let me remember still, that thou too shinest but in borrowed splendor, and exertest an influence not thine own, but bestowed upon thee.

Great and marvellous art thou indeed, O Sun! thy dominion extensive, thy power irresistible, thy bounty inexhaustible, but, like myself, thou art a creature derived, limited, tran-

tory, and dependant. Who kindled, at first, and keeps alive thy unextinguished fires? What hand swept the circumference of thy mighty orbit? What immutable decree fixed thy appointed station, and confines thee too it? What unwearied power wheels thee incessantly around thy axis? What incomprehensible wisdom tempers thy rage, softens thy influence, modifies thy lustre, blends thy light with thy heat, draws from thee a fire that consumes not, but a genial warmth that cherishes; a splendor that dazzles not, but a mild and gentle radiance which cheers and refreshes? By thy almighty *fiat*, great Father of lights, he was called into existence; by thy almighty arm he is upheld, in thy glory he shines, and, at thy command, he shall be covered with an eternal eclipse, and expire. Thou art, like myself, O Sun, a creature, derived, limited, transitory, and dependant. Ah, thou art infinitely less noble than I am. Awake, arise, O my Soul, and tell that awful planet, that he, like me, had a beginning, but that I, as he must, shall never come to an end. He saw the hour of my birth, and I shall behold the last fatal period of his dissolution. According to the promise of the Eternal, who is the "same yesterday, to-day, and for ever," "I look for new heavens and a new earth, wherein dwelleth

“ dwelleth righteousness;” “ which have no
“ need of the sun, neither of the moon, to shine
“ in them; for the glory of God doth lighten
“ them; and the lamb is the light thereof.”—

In that world of bliss I shall derive my life, support, and comfort, immediately from the pure and everlasting Source of Being and Happiness, independent of elementary influence; shall enjoy perfect, growing felicity, unallayed by the apprehension of it's ever coming to a conclusion.

We proposed to take a *general* survey of the *works* of God—and lo, *one* has arrested our attention, limited our enquiry, checked our presumption, absorbed our spirit; for of that *one* the thousandth, thousandth part has not been conceived, much less expressed.

But supposing it thoroughly understood, and fully communicated, lo, “ other systems, cir-
“ cling other suns,” arise, and expand, without limit, and without end, upon the astonished, the enraptured imagination, and prompt the soul to exclaim, in the words of the song of Moses and the Lamb, “ Great and marvellous are thy works, Lord God Almighty!”—while reason stands confounded at that greatness and marvellousness, fancy drops the wing, and slinks

into it's little, silent nest, and the tongue ceases to "darken counsel, by words without knowledge;" overpowered, overwhelmed, unable to declare how manifold, how great, how wonderful they be!

2. The *ways* of God, in his government of all creatures, furnish a theme of praise, a subject of reflection, a spring of consolation, which equally challenges our attention, becomes our condition, and ministers to our delight; and equally exceeds our highest powers, unfolding "a height and depth, a length and breadth, "that surpass our understanding."

As the *works* of God "are great and marvellous," so his "*ways* are just and true."

To the careless, inexperienced observer, as has been said, it seems not to be so. Chance, not design, appears to govern the world. Talents lie buried, merit is neglected, wisdom is unsuccessful, goodness weeps, iniquity triumphs, virtue languishes. "The race is not to the swift, "nor the battle to the strong, neither yet bread "to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but "time and chance happeneth to them all."

Every

Every thing seems committed to accident, or dictated by caprice. But closer attention and longer experience discover in this apparent confusion, regularity and harmony. And sphere is not more accurately balanced by sphere, in the natural world, than ranks and conditions, means and their ends, rewards and punishments, disappointments and successes, are adjusted, in the moral. And as well might "the untutored Indian" pretend to explain the solar system, from taking a careless, cursory view of the face of the sky, in a cloudy evening, as a dissipated, superficial spirit presume to pronounce upon God's moral government, from the partial conceptions, the contracted views, and the detached interests, of his own narrow circle.

We take up the seemingly unconnected link that lies before us, and, without hesitation, affirm it to be too weak, or too strong; too heavy, or too light; without knowing what weight it has to sustain, what force to resist, what work to perform; without discerning the preceding link, which runs into it, and the succeeding one, into which it runs, in its turn.

In order to judge wisely of the truth and justice of the *ways* of God, in order to attain holy

joy, in contemplating the divine administration, persons and events must be considered in their mutual relations and dependencies; the issue must be patiently waited for, the great leading design must be discovered.

The song of praise does not suit the mouths of them who are yet striving for the mastery, who, "through fear, are yet subject to bondage," who are still in "great tribulation," and trembling "lest they should one day fall by the hand of the enemy;" but it belongs to those who have prevailed in the conflict, who have overcome the beast, who have found, by experience, that every thing wrought together for their good, who have, through faith and patience, arrived at the promises, and who are persuaded that the way through which Providence conducted them, was the safest, the speediest, and the best.

In estimating the divine conduct, as it affects either ourselves or others, none must be brought to it's bone; the commencement must be brought forward to the conclusion. We should reason rashly and erroneously, if, in reviewing the life of Joseph, for example, we should confine our reflections to the indulgence with which he

he was treated, and the comforts which he enjoyed, during his boyish years; or to the cruel and unmerited rigours which he endured in maturer age; or to the dignity, usefulness, and felicity of his elevated state. But the three periods, taken together, exhibit a beautiful, interesting, and perfect whole, all the parts of which illustrate, strengthen, and support each other, and display an intelligence, a power, and a benignity, which fill with astonishment, overwhelm with reverence, and transport with delight. One thing prepares for, and leads to, another, is compacted to, and interwoven with, another. The alteration of one little circumstance would have marred and destroyed the whole; would have concealed a beauty, or brought forward an infirmity. To be plunged into the pit, to be sold into slavery, to be thrust into the dungeon, upon a slanderous accusation, at the time when they were endured, could not be "joyous, but grievous;" but they led to honour, they yielded joy on reflection, they rendered prosperity more sweet. And would Joseph himself, think you, now wish, that one ingredient in the bitter chalice had been kept out? I believe not. He now too, on yonder happy shore, triumphantly sings, "Just and true are thy ways, thou King of saints!"

Hobbs

G 4

It

It is not unworthy of remark, that the great Creator himself pronounced no judgment upon his glorious works, till all was completed, and the evening of the sixth day presented the first man, the glory and crown of the new creation. "Then God surveyed every thing that he had made, and behold it was very good;" "then the morning stars sang together, and all the sons of God shouted for joy."

3. But amidst the various *works* and wonderful *ways* of God, One arises upon us with transcendent brightness, which not to discern were the grossest blindness, and not to acknowledge the vilest ingratitude. It is that indeed for which all things else were created and made, and, in subserviency to which, all things in heaven and in earth were, from the beginning, disposed and over-ruled; and which has a commanding ascendant over the world of nature, and the ways of Providence. That "great mystery of godliness" which "angels desire to look into;" that most glorious display of divine perfection in which "mercy and truth are met together, righteousness and peace have kissed each other;" wherein God hath abounded toward us in all wisdom and prudence,"—the glorious work of redemption.

Behold,

Behold, Christians, the most marvellous of all the wonderful *works* of the Almighty; the most glorious exercise of his unbounded dominion! The Eternal Word which lighted up yonder sun, which wields these elements, which upholdeth all the powers of nature, which quickeneth every man that cometh into the world, "was made flesh, and dwelt among men;" He uttered the voice of lamentation and woe; melted in accents of friendship, tenderness and compassion; complained in agony, sunk under desertion, expired in death! "He formed the stars, he counteth their numbers, calleth them by their names." They measure the progress of his approach, announce his birth, lead to the place of it; shine by his permission, are extinguished by the breath of his mouth, move or stand, exist or are annihilated, at his nod; they mark the hours of the day of his merciful visitation, and seal the decisions of his righteous judgment.

What shall be the glory of that day, when the new creation of God being finished, the triumphs of redeeming grace accomplished, the nations of them that are saved gathered into one great multitude, which no man can number, and the voices of those whom he has purchased
with

with his blood, "out of every nation, and kindred, and people, and tongue," harmonized with those of pure spirits, who never left their first estate, shall fill the boundless concave of the new heavens, where glory and righteousness shall for ever dwell, and the eternal theme shall be repeated, unweariedly repeated; "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints!" May we behold it with our eyes, hear it with our ears, and join in the lofty strain of glory, and blessing, and praise!

While we thus, therefore, behold the Almighty reigning with irresistible, but gentle sway, in the kingdoms of nature, providence, and grace, let every heart be gratitude, and every lip praise. "The Lord reigneth: let the earth rejoice: let the multitude of isles be glad thereof."

But we still contract our range; and while we rejoice before God as rational beings, as inhabitants of the globe, as men, as Christians, as candidates for immortality, we take up a peculiar song of praise as Britons, as the inhabitants of this fair, this fertile, this highly-favoured Island; where freedom, with all her splendid and honourable

able issue, has long fixed her seat. And, in order to inspire our song, let us, in the

II. Place, take a cursory review of the history of this country, as illustrative of the special favour of the Divine Providence to Great Britain, and as an irresistible call on the gratitude of it's present inhabitants.

And it must immediately strike every observer, that the very first dawnings of British history are nearly coeval with Christianity. Of this now far-famed land, no authentic annals exist previous to the invasion of it by the mighty Julius, a very few years previous to the Christian era. And when the historic lamp disclosed it to surrounding nations, it presented a race of naked, painted, untutored barbarians.—But what things constituted the distress of that generation of Britons, proved the source of blessings innumerable to after ages. The partial and temporary loss of liberty and independence, paved the way for the attainment of knowledge, freedom, virtue and happiness. The Roman eagle served to introduce the banner of the cross; the pride and ambition of a haughty conqueror marched as the vanguard of the Prince of Peace; and the iron-handed oppression of imperial Cesar prepared

pared for the reception of the meekness and gentleness of Christ. Britain was humanized and civilized, in order to be christianized; and was nursed for future empire in the bosom of tyranny and despotism; and thus, what was originally a great loss, proved eventually unspeakable gain. In the hand of Omnipotence, the poisonous, fiery serpent became a harmless rod; the chastisement of heaven was converted into a benefit, and this fortunate isle received with slavery the means of liberty; learned from the victor the path that led to conquest, derived strength from weakness, rose in one eventful moment into public notice, conscious native importance, and the capability of exertions which have since astonished, overawed, and blessed the world,

And is it necessary to ask, Who formed this concurrence of persons, events, and circumstances? Who made the first Roman despot and the Saviour of mankind contemporary? Who opened a passage, through the ocean, into these lands, at one and the same period, to Grecian literature, the Roman arms, and the illumination of the Gospel? Who first kindled, and has ever since kept alive, the sacred flame? Who “stilled
“the enemy and the avenger, and out of the
“mouth of babes and sucklings perfected praise?”

“The

“ The Lord, wise in heart, and mighty in
“ strength ; the Lord, great in might ; the
“ Lord, mighty in battle : Sing unto the Lord
“ a new song, for his right hand and his holy
“ arm hath gotten him the victory.”

After an uninterrupted struggle between the invaders and the invaded, and with various success, for a period of more than four hundred years, the Romans thought proper to withdraw their troops from Britain, leaving it possessed of advantages derived from the invasion, which we trust it will never lose, while sun and moon endure—invincible military prowess, an ardent love of liberty, and the knowledge of the Gospel.

When, and by whom, the first Christian church was planted in Britain, it is, at this distance, perhaps impossible to determine ; but there is evidence sufficient, that Christianity had visited this country, and was embraced in it, within twenty years from the death and resurrection of its glorious Author.

It would yield little pleasure, and time permits not, to conduct you through the darker periods of British story. They exhibit the fierceness of contending parties, “ the confused noise
“ of

"of the warrior, and garments rolled in blood;" successive hostile invasion, bold and resolute defence; a race of rude, tyrannical princes, a haughty, impatient nobility; an insolent, domineering hierarchy; a dark and sanguinary superstition; a mighty nation wearing the double fetters of aristocratical or monarchical oppression, and of priestly imposture. But we observe this ill-assorted chaos still labouring into form and beauty; the cause of liberty imperceptibly gaining ground, and the stump of religion still striking it's roots deeper and deeper in the earth. At length, after many convulsive struggles, despotism was constrained to give ground, the scale of the people began to acquire preponderancy, and on the 19th of June, 1215, a regular constitution was established, by the signing and sealing of the *Great Charter*, by which were granted, or secured, very important liberties and privileges to every order of men in the kingdom; to the clergy, to the barons, and to the people. "The Lord reigneth," and England that day rejoiced.

These were the dawnings of civil liberty, but the downfall of religious usurpation was yet at a great distance; and for upwards of three centuries more, Britain, with the rest of Europe, groaned

groaned under papal tyranny and ecclesiastical oppression.

At length, however, the time to favour her arrived, and the *Reformation* began to dawn upon a dark, disorderly world.

That the glory of this event, too, may be solely ascribed to Him who reigns on high, and who alone worketh great marvels; and that our Isle may with peculiar gratitude rejoice in Him, let it be observed,—That preparation for it's reception had, in the wisdom of God, been already made, and a vast field expanded for it's progress, in the recent invention of the art of printing, and the consequent general cultivation of letters. Men saw the excesses of a profligate clergy, and were shocked at them; examined their pretensions, and learned to despise them.

But slow must have been the progress, and the operation, of reason, in extirpating a power strengthened by immemorial possession, supported by wealth, protected and encouraged by civil tyranny, had not He who “maketh the wrath of man to praise him” hastened his work in righteousness, by employing in it agents who thought of, and intended, nothing less, and instruments

struments apparently incompetent and inapplicable.

Whatever were the means of introducing and promoting the Reformation in the other nations of Europe, we know they were, in England, first the avarice, and then the lust of the king.

With a spirit entirely absorbed of the *doctrines* of the church of Rome, Henry cast a greedy eye on her *treasures*, as a tempting supply to his exigencies; and, caught with a new female face, which he was determined, at any rate, to possess, was instigated, to resist an authority which presumed to thwart his inclinations; and the boasted champion and defender of the catholic faith, degenerated into a contumacious and disobedient son of the holy see.

What the sovereign did, under the influence of passion,—pride, lust, avarice, resentment; the Nation adopted from conviction and choice; and a taste for religious emancipation, unthought of, unknown, unclaimed before, was acquired by men of all descriptions; a taste never to be lost, but with the last expiring struggles of civil liberty.

The

The encouragement given to the Reformation in the immediately succeeding reign, that of Edward VI. and the persecution which attempted to crush it in that which followed, contributed equally, in the hand of Providence, to confirm and to extend it; and the gloomy bigotry and unrelenting severity of Mary's government, established the cause which she meant to destroy.

The accession of Elizabeth put an end to the strife, and sense and reason resumed their empire. But, as if eternal wisdom designed to distinguish the year eighty-eight, in two successive centuries, by assuming an aspect peculiarly propitious to these lands, that year of the sixteenth century, was marked by danger as alarming, and deliverance as signal, as ever visited this or any Land.

I need not tell you that I allude to the equipment, the invasion, the defeat, and the entire destruction of the *Invincible Spanish Armada*. Respecting which, it is only necessary to say, that it consisted of all the strength, valour, and wealth which Spain, the Low Countries, and the Indies, united under one sovereign, could collect; that it's object was the utter extermination of the Protestant religion; that it was directed against a

little, unconnected nation, possessing what hardly deserved the name of a fleet to oppose it ; that it's success would probably have been the subjugation of this Island to a foreign yoke, the establishment of arbitrary power, and of a Spanish inquisition, which might have remained to this day ; and, finally, that it's disappointment is to be ascribed not merely to human counsels, skill, or prowess, though these too merit our grateful recollection, but to a concurrence of Providential events, over which human wisdom could have no influence. This also came from " the Lord of Hosts, who is wonderful in counsel, " and excellent in working."

I shall leave it to those who commemorate the event * of which to morrow is the anniversary, to expatiate on that great deliverance, and proceed to observe, That while a spirit of religious liberty was thus advancing, civil liberty was rather on the decline. Henry, and both his daughters, were violent, arbitrary, and tyrannical ; the royal prerogative was perpetually encroaching on the privileges of the people ; the infamous Courts of the Star Chamber and Ecclesiastical Commission existed ; their authority was, though

* The discovery of the Gun-powder plot.

reluctantly,

reluctantly, acknowledged, their decisions submitted to, and Religion, in her turn, often sat weeping by the side of the sick-bed of her languishing sister.

The sceptre of the masculine Elizabeth passed, in process of time, into the timid, womanish hand of James, and the transition proved favourable to liberty. With an idea of prerogative as lofty as ever was entertained by any of his predecessors, he wanted the boldness, and the vigour, necessary to the exercise of it; nor would the spirit of the times have submitted to its claims. His pusillanimity promoted the same cause which the more turbulent passions of preceding princes had first put in motion; and in this we still behold "the hearts of kings in the Lord's hand, which turneth them which way soever he will."

In the following reign the ill-defined pretensions of prince and people involved the nation in all the horrors of a civil war, which terminated in the utter ruin, and untimely death of the king; and the world saw, with astonishment, what men, animated with a sense of their civil and religious rights, dared to achieve.

In 1660, monarchy was again restored, but cordiality and confidence, between sovereign and subject, existed no longer; of consequence, government was weak, and the people discontented;

The death of the dissipated, unthinking Charles II. again embroiled the nation, and brought forward the era, the blessed era, when the several rights of prince and people were to be defined, fixed, and settled; when religion should repay to civil liberty the aid which she had borrowed, and by which she had acquired strength; when freedom of person and conscience, and security of property, should be boldly asserted by the subject, acquiesced in by the sovereign, and confirmed by the law of the land.

And, through the whole of this series, who is so blind as not to see, who so ungrateful as not to acknowledge, the finger of God, who “bring-
“eth the counsel of the heathen to nought, who
“maketh the devices of the people of none ef-
“fect, whose counsel standeth for ever, the
“thoughts of his heart to all generations.” Thus
am I led forward to my

III. Object, namely, to give you a concise representation of the grand epoch which was brought

brought about, an hundred years ago, by the blessing of heaven upon the wisdom, virtue, and exertions of our forefathers. But you stand not in need of information.* Not to be acquainted with the great event which distinguishes this illustrious day of the revolving year, is, in a citizen of Great Britain, a proof of the most shameful ignorance, or the most criminal coldness and indifference. To be acquainted with it, and yet remain insensible to the hallowed ardor of patriotic gratitude and exultation, is to be dead to the finest, noblest, and most honourable feelings of a human being. To be acquainted with, and to glow at the recollection of it, without ascribing the glory and the praise of all to that God who alone hath done for us great wonders, is to be chargeable with the grossest impiety, and the basest ingratitude. Whatever can affect, animate, inspire, and elevate us, as Men, Britons, and Christians,—our personal rights, our public liberty, our religious privileges—all, all press upon our hearts, on this auspicious anniversary, and loudly invite us to thanksgiving and joy.

* The following paragraph is repeated from the introduction of Sermon III. of the preceding Volume, on the commemoration of the glorious 12th of August.

We are assembled, men, brethren, and fathers, to celebrate the natal day, and the daring, generous, and successful enterprize of a great Prince, whom God, in his providence, raised up to check the ambition of the haughty tyrant of France, to support the Protestant-interest, to preserve the liberties of Europe, and to rescue these lands from popery, slavery, and arbitrary power. We are assembled to celebrate an era, which has proved a source of blessings innumerable, not to these nations only, but to Europe; nay to Mankind, during the period of a hundred years: an era, to which we owe a succession of five Protestant, prosperous, and patriotic princes, under whom the nation has increased in wealth, in populousness, in respectability, and renown; and to which we are indebted for all our future prospects of greatness, importance, and prosperity. We are assembled on the hundredth anniversary of the great, the interesting, the eventful day, which was to place the chief cornerstone of the fair, the well-proportioned, the majestic, the venerable, the firmly-compacted fabric of the British Constitution, the materials of which had been collecting and preparing through many ages, and which were then arranged, disposed, and reared after the similitude of a palace. We will

will keep this ordinance therefore, from year to year, and leave it as a legacy to our children.

Britons, friends, countrymen ! are you aware of what God did for these lands a hundred years ago ? Are the aged mindful, is youth informed, of the great deliverance then wrought for us ? My friends, attempts were made at that awful period, attempts almost successful, to make Britons serve with rigor, to twist inglorious chains around the necks of our forefathers, to restrain their manly spirit, to fetter their consciences, to bend their sturdy knees to a hated Popish idol. And this not in a foreign land, a house of bondage, but here, at home, in the inheritance of their fathers, an inheritance purchased, defended, transmitted, through rivers of blood :—the blood of valour, of liberty, of wisdom, of virtue. And this not by an invading, conquering tyrant, by unknown despots, but by those whom office, place and station ; whom duty, gratitude and interest, called upon to be “ nursing-fathers” and “ nursing-mothers” to their native land : And this not in the rage of victory, not in the impetuosity of success, not in the insolence of acquired superiority, but in the phlegm of bigotry, but in the malignant gloom of superstition, but in the sullenness of revenge.

Know, my countrymen, that in the eighty-fifth year of the last century, James II. on the death of his brother, mounted the throne of these kingdoms. From the first moment of his reign, he meditated, and attempted to subvert the religion and liberties of his country. With the dreadful catastrophe of his father's untimely end before his eyes, he ventured to tamper with what Englishmen value most highly, and feel most sensibly. Vehement protestations of a determined resolution to maintain the established government, both in church and state, were made; measures subversive of the Constitution were adopted; odious imposts were levied by royal authority, without deigning to ask or wait for the concurrence of Parliament; royalty, with all its ensigns, and in the face of the sun, paraded to join in the illegal and abhorred service of the mass; messengers were dispatched to Rome, to prostrate the Majesty of England at the feet of the Pontiff; and means were deliberately devised for the solemn re-admission of this Protestant kingdom into the bosom of the Roman Catholic church. A power of dispensing with the Law of the Land was claimed and exercised; the chartered rights of corporations were invaded; the subjects, even of the highest order, were wantonly and arbitrarily imprisoned; a military ty-

won't A H ranny

ranny was encouraged and supported; the British tribunal was perverted into a Popish inquisition; and an inhuman Chief Justice finished the horrid scene of blood which a barbarous soldiery had begun. Neither age, nor sex, nor innocence, could save those who had, in any respect, rendered themselves obnoxious to a cruel, vindictive, unrelenting court.

Three unhappy kingdoms lay bleeding, almost three years, at the feet of a sullen, sanguinary tyrant, whose tender mercies were cruelty. Protestants of every denomination endured all that malice could dictate, or resentment, armed with power, could inflict.

It would shock humanity, and excite indignation, at the distance of a century, now elapsed, to enter into a particular detail of the enormities which disfigure this period of the British history. It is the painful and melancholy task of the historian to describe them at large; and you have heard enough to awaken you to resentment, to gratitude and joy. Happily, the court was too violent, and the nation too spirited, to permit such scenes to be frequently or long exhibited. The insulted genius of an injured people at length awoke to just vengeance, and
speedily

speedily held up an example formidable to violence and tyranny, highly honourable to the actors in that great and important drama, and to their country; encouraging to virtue, and instructive to mankind.

The South and the North together; men of all parties and denominations; the Parliament, the Church, the Army; Conformists, Dissenters; the City, the Country, the Sovereign's own family and dependants, filled with holy indignation, resolved on the rejection of the gloomy and bigotted tyrant, who had dared to trample on the dearest rights, the hereditary privileges of Britons,

Wearied out with the persevering violence of a court which no submissions could mollify, no intreaties could move, no arguments convince, no terrors, but those of superstition, could intimidate, and no teacher, but experience, could instruct, the Nation, as one man, looked for succour to a neighbouring Prince, whose Consort was the eldest daughter of the reigning Monarch, was considered, by the majority of the nation, as the apparent Heiress of the crown, and fondly looked to as the darling object of Britain's hopes and wishes; a Prince who was himself

himself regarded, by all Europe, as the bulwark of the Protestant-Interest, the Soul of the confederacy formed for it's support, and for curbing the ambition of France; a Prince who possessed wisdom and virtue, and whose exertions were crowned with a success, which have long and justly been a favourite theme of British tongues and pens. He engaged in the defence of his own just rights, in the generous design of assisting and supporting an injured and insulted people, of asserting the rights and liberties of mankind.

Providence smiled on the glorious attempt, and it prospered.

James, who had rendered himself the object of universal hatred, was universally deserted. With a timidity as contemptible, as his bigotry and violence were odious, he shrunk from the first appearance of danger, fled when no man was pursuing, and, having no resource in the affections of his subjects, in the firmness of a virtuous mind, in the testimony of a good conscience, or in the support of heaven, he precipitately abandoned a throne, which he could not fill with wisdom, dignity and honour; and the Heroic William received, from the hands of a gallant and grateful nation, that crown, which
the

the headstrong and imprudent James had shaken from his head.

From this memorable period, distinguished in British annals by the name of **THE REVOLUTION**, the country, possessed of spirit, wisdom, virtue, and power to assert their rights, to form and establish a system of government favourable to general liberty and happiness, began to enjoy the sweets of them. The abuses of the preceding reign were distinctly pointed out, honestly exposed, and, with just indignation, reprobated; the privileges of the people were boldly claimed, and liberally acceded to, on the part of the Prince; and thus, all occasion of future contention between sovereign and subject was precluded, by subjecting the prerogative of the one, and the privileges of the other, to the dominion, the protection, and the restraint of *Law*, which, through the goodness of the Almighty, the lapse of a complete century has neither materially altered nor greatly impaired.

And this Revolution, the more to excite our wonder, and inspire our gratitude, unlike every similar event, in other ages and countries, was effected without any violent convulsion, and without the effusion of blood. Britain submitted

ted not to the right of conquest, but to the plea of merit. The insolent boasting of Cesar was, *I came, I saw, I conquered*; the nobler triumph of William was, *I heard, I came, and was welcomed*. He came on an errand of mercy and peace, and Heaven crowned him with the olive-branch.

To give full effect to the blessed change which had taken place, and to render the enjoyment of liberty complete, it became necessary to provide a security against future political evils, of the same nature with that which had been applied as a remedy to the past. The security proposed, and established, was a Law, which entirely, and for ever, excluded from all hope to the succession of the crown, the popish posterity of the exiled Sovereign, and which settled it on the Protestant Family of Hanover: whose right of blood was indisputable; whose Religion, being that of the Nation, promised the continuance of this inestimable blessing; and whose character, for valour, wisdom, virtue and moderation, inspired the hope of that public felicity, and that national greatness, which long experience has happily realized.

—But in vain, Men, Brethren and Fathers,
do we commemorate the Revolution, glory in
the

the name of Britons, and celebrate the virtue of our Forefathers, if we defeat the design of that illustrious epoch, by using "liberty as a cloak of malicioufness;" if we dishonour that worthy name, by a voluntary and ignoble subjection to vice; if, by a servile, degenerate spirit, and an irregular deportment, we prove ourselves to be their "bastards, and not their sons."—"If the Son" of God "make you free, then are ye free indeed." "Whosoever committeth sin, the same is the servant of sin."—"Where the Spirit of the Lord is, there is Liberty."—"Ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby we cry Abba, Father." "Stand fast, therefore, in the Liberty where with Christ hath made you free."

ADDITIONS

ADDITIONS AND ILLUSTRATIONS.

IN order to render the perusal of this Sermon as useful as it can be, I think myself obliged, for the information of such of my Readers as have not an opportunity of consulting History, to subjoin a few facts and documents relative to certain points advanced in the discourse, which may serve to convey instruction, to awaken a sense of gratitude, or to suggest a conduct suitable to the occasion.

I have observed, page 94. That “ after many convulsive struggles, despotism was constrained to give ground, “ the scale of the people began to acquire preponderancy, and a regular constitution was established, by the “ signing and sealing of *the Great Charter*, June 19th, “ 1215.”—I beg leave to present the Reader with the great distinctive features of that celebrated Instrument, which constitutes the foundation, and contains the essence, of our present happy establishment.

It secured to the *Clergy* the freedom of elections, and confirmed a former Charter of King John, by which the necessity of a royal *congé d’elire** and confirmation was superseded: Every check upon appeals to Rome was re-

* Permission to elect ecclesiastical dignitaries.

moved,

moved, by the liberty which was granted to every man to go out of the kingdom at pleasure: And fines upon the Clergy, for any offence, were in future to be regulated according to their lay estates, not to their ecclesiastical benefices.

The privileges granted to the *Barons* were either abatements in the rigors of the feudal law, or a determination of certain articles which had been left by that law, or had become by practice, arbitrary and ambiguous. The reliefs of heirs who succeeded to military fees were ascertained; that of an earl, or baron, was limited to a hundred marks, and that of a knight to a hundred shillings. The Charter directs, that if the heir be a minor, he shall, immediately on his coming of age, take possession of his estate, without paying any relief or fine: The King shall not sell his wardship, and shall levy only reasonable profits upon the estate, without committing waste, or injuring the property: He shall uphold the castles, houses, mills, parks and ponds: And if he commit the guardianship of the estate to the sheriff, or any other person, he shall oblige them to find security to the same effect. During the minority of a Baron, while his lands are under wardship, no debt owing by him to the Jews shall bear interest. Heirs shall be married without disparagement; and before the marriage be contracted, the nearest relations of the parties shall receive information of it. A widow, without paying any fine or relief, shall enter on the possession of her dower, the third part of her husband's rents: She shall not be compelled to marry, so long as she chuses to remain single, but shall only give security never to marry without consent of the King, if she holds of him, or
without

Without consent of her respective lord, if she holds of another. The King shall not claim the wardship of any minor, who holds by military tenure of a baron, on pretence that he at the same time holds lands of the crown by whatever tenure. No scutage or aid shall be imposed but by the great Council of the realm; the prelates, earls, and great barons to be summoned to this great Council, each by a particular writ, the inferior barons by a general summons of the sheriff. The King shall not seize the lands of any baron for a debt due to the crown, if such baron possess as much goods and chattels as are sufficient to discharge the debt. No governor or constable of a castle, shall compel any knight to give money for castle-guard, if he be willing to perform the service in person, or by another able-bodied man; and if the knight be in the field himself, by the King's command, he shall be exempted from all other service of this sort. No vassal shall be permitted to sell as much of his land as to incapacitate himself from performing his service to his liege-lord.

These were the principal articles which affected the rights and privileges of the clergy, nobility, and higher gentry. And had *Magna Charta* gone no farther, little cause of boasting would it have furnished to the people at large. It would only have armed an order of men haughty, imperious and tyrannical, already possessed of too much power, with more ample means to oppress their inferiors. But the barons could with no colour of decency press their own claims upon the sovereign, much less expect the concurrence and support of the people toward making them good, without extending the benefits of the

new constitution to the lower order of subjects. They were therefore under the necessity of adding to the Charter several important clauses of a more extensive and beneficent complexion, which constitute the Great Charter of Englishmen, though it must be acknowledged, that the greater part of the Nation was still left in a state of the most abject servitude and oppression.

The principal clauses which the barons, for their own sake, were obliged to insert, in order to secure the free and equitable administration of justice, and which directly tended to the benefit of the whole community, were the following:

It was ordained, that all the privileges and immunities conveyed to the barons against the King, should be extended by the barons to their inferior vassals. The King bound himself not to grant any writ, empowering a baron to levy aids from his vassals, except in three admitted cases. One weight and measure was to be established throughout the whole realm. Merchants were to be allowed to transact all business, without being liable to any arbitrary tolls or impositions whatever. They, and all free men, were to be allowed to leave the kingdom, and to return at pleasure. London, and all cities and burghs were to preserve their ancient liberties, immunities, and free customs; and no aids to be exacted of them but by the consent of the great Council.

No towns nor individuals were to be obliged to build or support bridges, but according to ancient custom. The goods of every free man shall be disposed of according to his

his will; and if he die intestate, his heirs shall succeed to them. No officer of the crown shall take any horses, carts, or wood, without consent of the owner. The King's courts shall be stationary, and shall no longer follow his person; they shall be open to every one, and justice shall no longer be bought or sold, refused or delayed. The sheriffs shall not have it in their power to put any person upon his trial, from rumor or suspicion merely, but upon the evidence of lawful witnesses. No freeman shall be taken or imprisoned, or dispossessed of his free tenement and liberties, or outlawed, or banished, or in any way hurt and injured, unless by the legal judgment of his peers, or by the law of the land; and all who may have suffered unjustly in any of these respects, in this or the two former reigns, shall be restored to their rights and possessions. Every free man shall be fined in proportion to his fault; and no fine shall be levied on him to his utter ruin. Even a villain or rustic shall not be deprived of his carts, ploughs, or other instruments of husbandry.

This last article is the only one favourable to the interests of that body of men, the most numerous perhaps, at that period, in the kingdom.

Page 96. "The Spirit of Henry (VIII) entirely abforbed of the doctrines of the church of Rome." Witness his entering the lists of disputation with Lambert, a schoolmaster, on a subject of the *real presence*; that in which the triumph of superstition over sense and reason is most conspicuously glaring. Unable to overcome his antagonist by fair argument, Henry took a short road to

victory, by ordering Lambert to the flames as an incorrigible heretic.

Page 107. "With a timidity as contemptible, as his bigotry and violence were odious." James was by no means deficient in personal courage. On several occasions, during his brother's reign, he had acted the part of an intelligent and gallant officer. Had he possessed sufficient firmness to keep his chair at Whitehall, and there as a Father and Sovereign, had received the Prince of Orange, and conversed with him, as a friend, on the state of public affairs, William must have found his situation extremely critical and embarrassing. Every King has always a powerful party; and the nation, exasperated as it was, discovered no symptom of a disposition to repeat the tragedy of 1649, by cutting off the head of another Monarch. His voluntary flight, the effect of infatuation and terror, happily extinguished the dying embers of the royal cause, cleared the Prince's way, and saved the country. The death of the last possible Pretender to the throne, in the course of the present year, and, of consequence, the return of the non-juring party to their allegiance to the lawful Sovereign, is an incident in the eighty-eighth year of the eighteenth century, not unworthy of notice, as it annihilates for ever one unkindly subject of conversation, and one disturber of the public peace.

I subjoin, as the most interesting public record, applicable to the business of the day, the

Abstract

Abstract of an Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown. 1 Will. and Mary, sess. 2. ch. 2.

WHEREAS the Lords spiritual and temporal, and Commons, assembled at Westminster, lawfully and freely representing all the estates of the people of this realm, did upon the 15th day of February, in the year of our Lord 1688, present unto their Majesties, then called and known by the names and stile of William and Mary, Prince and Princess of Orange, being present in their proper persons, a certain declaration in writing made by the said Lords and Commons, in the words following, viz.

Whereas the late King James the II. by the assistance of divers evil counsellors, judges, and ministers employed by him, did endeavour to subvert and extirpate the Protestant religion, and the laws and liberties of this kingdom.

1. By assuming and exercising a power of dispensing with and suspending of laws, and the execution of laws, without consent of Parliament.

2. By committing and persecuting divers worthy prelates, for humbly petitioning to be excused from concurring to the said assumed power.

3. By issuing, and causing to be executed, a commission under the Great Seal, establishing a Court, called *A Court of Commissioners for Ecclesiastical Causes*.

4. By levying money for and to the use of the Crown under pretence of prerogative, for other time and in other manner than the same was granted by Parliament.

5. By raising and keeping a standing army within this kingdom in time of peace, without consent of Parliament, and quartering soldiers contrary to law.

6. By causing several good subjects, being Protestants, to be disarmed, at the same time when Papists were both armed and employed contrary to law.

7. By violating the freedom of Election of Members to serve in Parliament.

8. By prosecutions in the Court of King's Bench, for matters and causes cognizable only in Parliament; and by divers other arbitrary and illegal courses.

9. And whereas of late years, partial, corrupt, and unqualified persons, have been returned and served on Juries in trials, and particularly divers Jurors in trials for high-treason, which were not freeholders;

10. And excessive bail hath been required of persons committed in criminal cases, to elude the benefit of the laws made for the liberty of the subjects;

11. And excessive fines have been imposed, and illegal and cruel punishments inflicted;

12. And

12. And several grants and promises made of fines and forfeitures, before any conviction or judgment against the persons on whom the same was to be levied.

All which are contrary to the known laws, and statutes, and freedom of this country.

And whereas the said late King James the II. having abdicated the Government, and the Throne being thereby vacant, His Highness, the Prince of Orange, (whom it hath pleased Almighty God to make the glorious instrument of delivering this Kingdom from Popery and arbitrary power) did (by the advice of the Lords spiritual and temporal, and divers other principal persons of the Commons) cause letters to be written to the Lords spiritual and temporal, being Protestants, and other letters to the several counties, cities, universities, boroughs, and cinque ports, for the choosing of such persons to represent them, as were of right to be sent to Parliament, to meet and sit at Westminster, upon the two and twentieth day of January, in this year 1688, in order to such an establishment as that their religion, laws, and liberties, might not again be in danger of being subverted, upon which letters, elections have been accordingly made.

And thereupon, the said Lords spiritual and temporal, and Commons, pursuant to their respective letters and elections, being now assembled in a full and free representative of this nation, taking into their most serious consideration, the best means for attaining the ends aforesaid, do in the first place, (as their ancestors in like case have usually

usually done) for the vindicating and asserting their ancient rights and liberties, declare:

1. That the pretended power of suspending laws, or the execution of laws, by regal authority, without consent of Parliament, is illegal.
2. That the pretended power of dispensing with laws, or the execution of laws, by regal authority, as it hath been assumed and exercised of late, is illegal.
3. That the Commission for executing the late Court of Commissions for Ecclesiastical causes, and all other Commissions and Courts of like nature, are illegal and pernicious.
4. That the levying money for, or to the use of the Crown, under pretence of prerogative, without grant of Parliament, for longer time, or in other manner, than the same is or shall be granted, is illegal.
5. That it is the right of the subjects to petition the King, and all commitments and prosecutions for such petitions are illegal.
6. That the raising or keeping a standing army, in time of peace, unless it be with consent of Parliament, is against law.
7. That the subjects, which are Protestants, may have arms for their defence, suitable to their condition, and as allowed by law.
8. That

8. That Elections for Members of Parliament ought to be free.

9. That freedom of speech, and debates and proceedings in Parliament, ought not to be impeached or questioned in any court or place out of Parliament.

10. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

11. That Jurors ought to be duly empannelled and returned, and Jurors which pass upon men in trials for high treason, ought to be freeholders.

12. That all grants and promises of fines and forfeitures of particular persons, before conviction, are illegal and void.

13. And, that for redress of all grievances, and for the amending, strengthening, and preserving of the laws, Parliaments ought to be held frequently.

And they do claim, demand, and insist upon all and singular the premises, as their undoubted rights and liberties, and that no declarations, judgments, doings, or proceedings, to the prejudice of the people, in any of the said premises, ought in any wise to be drawn hereafter into consequence or example.

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SECTION

S E R M O N I V . *

**ATTENTION TO LITTLE ONES
RECOMMENDED.**

* Preached at Salters-Hall, April 3d, 1789, before the Correspondent Board in London of the Society in Scotland, (incorporated by Royal Charter) for propagating Christian Knowledge in the Highlands and Islands, and published at their Request.

LONDON, 3d April, 1789.

At a Board of the Correspondent Members in London of
the Society in Scotland (incorporated by Royal Char-
ter) for Propagating Christian Knowledge in the
Highlands and Islands,

Resolved,

That the Thanks of this Board be given to the Rev.
Dr. HUNTER, for his Sermon preached this Day be-
fore the Board; and that he be desired to permit the same
to be printed for the use of the Society.

28 SE60

(211)
TO
HIS GRACE
ALEXANDER DUKE OF GORDON,
MARQUIS OF HUNTLY,
EARL OF NORWICH,
AND
LORD GORDON OF HUNTLY.

MY LORD,

I Shall ever esteem it one of the happy circumstances of my life, that I had the honour to recommend, from the pulpit, an extensive and highly important Public Charity, on the same day that your GRACE, in the character of Premier Steward, supported it by your presence and munificence.

It reflects no small lustre on your GRACE's character, that, on this day too, your seat among Princes, assembled to rejoice

joice in the Restoration of a beloved Sovereign to the prayers of a loyal and affectionate People, was cheerfully exchanged by you for the station of a private Citizen, encouraging his fellow Citizens to works of mercy, by his countenance and example; and that, from the splendors of Imperial Windsor, the DUKE OF GORDON well-pleased turned his eye, his attention, and his benevolent exertions, toward the bleak and comfortless mansions of ignorance and poverty: and thus exhibited the most honourable badge of true Nobility—Loyalty, Liberality, and Compassion united.

Your GRACE's guests will long remember the affability, condescension and spirit, with which you presided over them at this Anniversary Meeting; and will feel themselves prompted to persevere in supporting a Cause which you have stepped forward to patronise.

That the goodness which you have extended to the children of the poor, obscure, and

and destitute, may find it's reward in the
increasing virtues, honours, and prosperity
of your own illustrious Offspring, is the sin-
cere and fervent prayer of

YOUR GRACE's

Most humble

And most devoted Servant,

HENRY HUNTER.

CHARLES'S SQUARE,

April 3d, 1789.

(127)

and that it is a new and
interesting volume, and properly
of your own. The Oration is the
one and for the first of

YOUR GRACE

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HENRY HUNTER

28 SE 60

THE Author of the following discourse feels himself under the necessity of making it's apology, from more than one consideration. Having, on a former occasion, been called, by appointment of the Society, to perform a similar service, he considered himself as having received his full share of honour; and neither desired, nor expected, a repetition of it. The Board, at the usual season of appointing a Preacher for this year, resolved to make application, for that purpose, to a respectable Minister in the neighbourhood; and, in the event of his declining to undertake the office, to another, of equal respectability and talents. Both the gentlemen thought proper to decline it. The day of meeting was fixed, and time began to press. The Committee, appointed for conducting the business of the Anniversary, was pleased, in the Author's absence, and without his knowledge, to

nominate him; and he had the interest of the Society too much at heart, to shrink from any difficulty, or labour, which it might impose, or to affect humility, and say *Nolo episcopari*. This simple statement of the fact will, he hopes, secure him from the imputation of arrogating to himself an undue proportion of distinction; and at the same time will plead the excuse of a performance, undertaken on a very short notice, and executed amidst the urgency of various other necessary avocations.

ATTENTION

ATTENTION TO LITTLE ONES
RECOMMENDED.

MATTHEW XVIII. 10—14.

- 10 *“ Take heed that ye despise not one of these little
“ ones ; for I say unto you, that in Heaven their
“ angels do always behold the face of my Father
“ which is in Heaven.*
- 11 *“ For the Son of Man is come to save that which
“ was lost.*
- 12 *“ How think ye ? If a man have an hundred
“ sheep, and one of them be gone astray, doth he
“ not leave the ninety and nine, and goeth into
“ the mountains, and seeketh that which is gone
“ astray.*
- 13 *“ And if so be that he find it, verily I say unto
“ you, he rejoiceth more of that sheep, than of the
“ ninety and nine which went not astray.*
- 14 *“ Even so it is not the will of your Father which
“ is in Heaven, that one of these little ones should
“ perish.”*

THE religion of the blessed Jesus presents
the evidence of its Divine Original in the
spirit which it breathes, in the vast field which

it embraces, and in the glorious end at which it aims; in its congeniality to the feelings, and the wants, of human nature. Had no prediction taught the world to expect a Saviour, had no miracle proclaimed him the Lord of the universe, he must have stood confessed THE SON OF GOD, in his compassion to the miserable, his patience with the froward, his clemency to the guilty. The Gospel breathes "peace on earth and good-will to men;" its liberality embraces the whole human race; its great aim and end is to confer on mankind present and everlasting happiness. The object which Christianity proposes to itself, is to reform, to exalt, to refine our fallen nature; and to rear the temple of eternal felicity on the basis of wisdom, truth, and virtue. It goes into the detail of human life and conduct; it penetrates and melts the heart, overawes the conscience, and brings the trembling, helpless, alienated, desponding creature, near to God.

In Christianity we behold philosophy, not carelessly slumbering over plans of improvement, not coldly suggesting ideas of reformation, not bewildering herself in the peradventures of doubtful disputation: but philosophy awake, alive, in action; philosophy doing good and
diffusing.

diffusing happiness; the divine philosophy which draws God down to earth, and raises men to heaven. In it's great Author we behold, not the sullen, supercilious recluse, looking down with affected contempt on mankind; talking sagely, and effecting nothing; but the beneficent friend of man, mixing with society, smiling with complacency on harmless enjoyment, stretching forth the hand to relieve distress, outrunning the expectations, and even the desires, of the humble, and overcoming evil with good. The statue of morals which had, for ages, been lying concealed in the block, and which art and industry had, in process of time, elicited and disclosed in every fair and comely proportion, animated by the Spirit of Christ, now breathes, looks, speaks, moves; no more a dead letter, but a living soul. Observe the difference. I remember that man well: he was once the mere figure of a Christian; he declaimed most learnedly on mercy, benevolence, and charity; and could say, as well as another, "be thou warmed, be thou filled;" but he shunned the haunts of wretchedness, shut his ear against the sigh of the widow, and when the wounded traveller lay half dead in his way, he passed by on the other side. But lo! there he is now at the threshold of the destitute;

while the tear of sympathy falls from his eye, the hungry soul is satisfied with his bread, the fainting soul revives with the cordial which he has administered, and the shivering limbs bless the hand which clothed them.

Of the various views given, in this history, of the character of our blessed Lord, no one is more interesting and instructive, or which can better serve as an example, than his tender and affectionate attention to little ones. Aware of their value and importance, He encourages their approach; He reproves those who would have kept them at a distance; He takes them to his arms, and pours forth his soul in blessings upon them. The iron hand of time has, alas! sealed the character of the old. The aged oak refuses to bend. No powers of persuasion are able to eradicate the inveterate habits of three-score years and ten. But that tender plant may be transported into a more gracious soil; a little culture will preserve it, a little skill will render it fruitful; it may become the pride of the garden, the joy of every beholder, a treasure to the possessor. Neglected, it will remain a mere cumberer of the ground, it will degenerate into a noisome weed, it will yield the grapes of Sodom, and the clusters of Gomorrah.

We

We are assembled this day, men, brethren, and fathers, in the spirit, I trust, of our divine Master, to take to the arms of our mercy the young, the ignorant, and the forlorn, in the remoter regions of our native country, but precious in the sight of humanity, of patriotism, of piety; and precious, most precious, in the sight of God. In the view of exciting your benevolent exertions in behalf of the pious Institution which now solicits your support, I shall take occasion, from the passage I have read.

I. To point out, and endeavour to impress upon your minds, the high importance of early culture in general.

II. To enforce the observance of our Saviour's injunction, "Take heed that ye despise not one of these little ones."

III. To represent the peculiar importance of the object immediately before us, in a moral, political, and religious light.

I am,

I. To point out, from the ideas suggested in the text, and endeavour to impress upon your minds, the high importance of early culture in

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general.

general. And what can language say more than—that little ones are the care of angels,—that the Son of Man came to preserve them from being lost,—and that it is not the will of your Father which is in heaven that one of them should perish?

1. They are the care of angels. “I say unto you, that, in heaven, their angels do always behold the face of my Father which is in heaven.” So little are we acquainted with the world of Spirits, that the full import of these words must remain a secret to us till we lay down these bodies, and become a part of that awful world. But it is evident from Scripture, that there is such an order of beings as Angels; that they are pure, and exalted, and intelligent Spirits; that they are many in number; that they excel in strength; that they are the prompt and obedient ministers of the Almighty’s justice or his love; that they have a certain intercourse with mankind, “being all ministring Spirits, sent forth to minister for them who shall be heirs of Salvation.”

By the sword of one angel the first-born of Egypt fell in one night; by another was the camp of the Assyrians smitten, and Israel saved;

Gabriel

Gabriel, who stands in the presence of God, rejoices in being the messenger of glad tidings to Zacharias, the father of the Baptist, the forerunner of Messiah, and to Mary the mother of Jesus, the Saviour of the world; a multitude of the heavenly host celebrate with songs of praise the advent of the Prince of Peace. They attend his temptation, his agony, his resurrection, his ascension. Behold the apostles in the hands of an enraged Sadducee high priest, and cast into prison; behold Peter seized by a violent and sanguinary tyrant, delivered over to four quaternions of soldiers, bound to two of his keepers, on either side one, with two chains, and the rest before the door keeping the prison; behold Paul and Silas at the mercy of an incensed multitude, and an inhuman jailor, thrust into the inner prison, their feet made fast in the stocks: the Angel of the Lord appears; at his approach the foundations tremble, the ponderous, and massy gates spontaneously fly open, the chains drop off, the prisoner is enlarged.

Those glorious creatures are represented in the passage before us, as engaging in the tender and interesting task of watching, guiding, guarding the young, the feeble, the neglected. Angels are the dignified, the beloved servants of
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the King of kings, they always behold his face; their proper station is in heaven; but it is no diminution of their lustre, no degradation from their dignity, no desertion of their station, to succour the forlorn and the destitute. Wherever the cry of misery ascends, there is an angel on the wing, in one form or another, to bring relief.

Observe that wretched mother—it is Hagar the Egyptian—driven with her helpless child from his father's roof, with the scanty provision of a little bread and a bottle of water. Behold her wandering through the wilderness, her heart wrung with a thousand painful anxieties and apprehensions. The slender store is quickly exhausted; her child lies expiring for want of food, before her eyes; her only remaining hope is, that she cannot long survive him, that famine and grief will shortly terminate the anguish of a mother's soul. No, he shall not die. "God hears the voice of the lad;" the angel of the Lord stretches forth his hand to save him; a stream of water springs up in the desert; that perishing infant shall live, live to become great, live to be the father of a mighty nation.

Who

Who is that other deserted, defenceless child, fair to God, yet exposed by his own mother to the roaring waters; exposed to many-formed deaths? It is the infant Moses. Behold how the babe weeps! What human angel do I see hastening to his deliverance? It is Pharaoh's daughter herself, a spirit embodied. Benevolence beams in her eye, accents of tenderness and sympathy flow from her lips, mercy, the prime attribute of heaven, mercy, that "becomes the throned monarch better than his crown," sits majestically on her brow. That little one too shall live, live to be the saviour of his country, live to become the instructor and delight of mankind.

My fair friends, you are sometimes addressed by the title of Angels. Consider, I beseech you, wherein the resemblance consists. It is in the piety, the purity, the benignity, the beneficence, the condescension of Angels. Female nature then approaches most nearly to the angelic, when it presents beauty, dignity, affluence, talents, influence, employed in ministering to the calls of indigence, sickness, ignorance, depression and sorrow. Make good your title, and every tongue, every heart, will joyfully

fully bestow it upon you. O the truly angelic delight of contemplating the fabrick of your own rearing!—a little wretch ready to perish for want of clothing, for want of medicine, for want of nourishment, or for lack of knowledge, a prey to idleness and vice, plucked by your hand as a brand out of the burning; fed, clothed, instructed by your bounty; growing up, under the shadow of your wing, into usefulness, importance, felicity; receiving and communicating heart-felt satisfaction! What is there in all the pageantry of state, in all the gratifications of sense, in all the delirious joys of giddy dissipation, once to be compared with this? O pleasures cheaply purchased, placidly enjoyed; ever rising, ever new; never languid, never remorseful, why are you pursued so seldom, and attained by so few! Human Nature, when wilt thou learn to know thy true dignity, to study thy real happiness, to rise into the likeness of beings superior to thyself, by conferring happiness on those beneath thee?

But to consider young ones as the care of angels merely, glorious as the distinction is, represents their importance in a very inferior point of light. This glory is lost in the brighter
glory

glory of their being darling objects of care and affection to the Lord of Angels and men.

2. "The Son of Man is come to preserve them from being lost."

What an interesting and affecting view of the unbounded compassion of the Friend of mankind! "He is come to save." And when he came, In what form did he appear? "Verily he took not on him the nature of angels," he assumed not one of the thrones which his hand had reared; he ascended not the tribunal, he associated not with the potentates of the earth, he shunned not the humble mansion of the afflicted: he became a little child, outcast, obscure, unbefriended, a pensioner on the bounty of others; "he made himself of no reputation, and took upon him the form of a servant." He saw one generation of men after another, born to an inheritance of sin and misery, and became a voluntary partaker of that misery, in order to deliver from that guilt which is the source of it. He first exhibited infancy, childhood, and youth, in his own person, in all their natural infirmity, simplicity, and dependance; and then, in his doctrine, and by his example, held them up to the attention of maturer age in
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all their sweetness of interest, all their growing importance, all their everlasting value; as the salt of the earth, the seed of the church, the future heirs of the kingdom of heaven. He represents his interest as one with theirs, the kindness shewn to them as an obligation conferred on himself; the injuries which they might suffer, the neglect with which they might be treated, as so many personal insults.

He became a pattern to young ones themselves, of the wisdom which early youth may acquire, blended with the respect which is due to age; a pattern of submission to parental authority, of contentedness with a poor, and low, and laborious condition, of superiority to the unworthy shame excited by local, domestic, national, reflections and imputations; a pattern of attachment to kindred and country; a pattern of universal kindness and benevolence. He represents the road to the heavenly kingdom as the reverting of age to the character, temper, and condition of childhood; to its simplicity, docility, and candour; as the unlearning what the commerce of the world has taught us; as the treading back our own steps, undoing what we have done, and in taking an example from that tender age, which had we lived wisely, we might

might have set before it. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"The Son of Man is come to save that which was *lost*." What words can describe the anguish of that parent's heart whose child has literally missed his way: who, like Joseph, has wandered from the habitation of a fond father, entangled himself in the pathless desert, and probably become a prey to the roaring lion, or ravening wolf; or who has unwarily rambled into the more dangerous tracks of the city, and fallen into the hands of men more savage than beasts of prey? What words can describe the anguish, still more bitter of the prodigal's father, the father of a youth lost to virtue, lost to honour, lost to shame? And what words can describe, on the other hand, the joy of finding a lost Joseph, a returning prodigal, a repentant offender? Blessed be the friendly hand that protected my child, that pointed out the right path, that has restored him to his mother again. Blessed be the tongue that persuaded him to return, that pointed out his mistake, and rekindled the emotions of nature and virtue in his breast. Behold, my
 Brother,

Brother, that compassionate friend in the person of the Redeemer, "I have gone astray like a
"lost sheep; Lord, seek thy servant." "Ye
"were all as sheep going astray, but are now
"returned unto the Shepherd and Bishop of
"your souls." From pure love He has pursued the unhappy fugitive from maze to maze, from danger to danger, from distress to distress, and would not desist from the pursuit till He brought him back rejoicing. "He was dead
"and is alive again, he was lost and is found." In this benevolent pursuit, this pursuit becoming a man, worthy of God himself, you are this day invited, importuned to join; to penetrate, not in your persons, but by your alms, into the dreary, sequestered regions of the North, in quest of ignorance, that you may instruct it; in quest of indolence, that you may rouse it into exertion; in quest of wasting unproductive youth and buried talents, that you may improve them into increasing happiness and utility.

3. "It is not the will of your Father which
"is in heaven, that one of these little ones
"should perish.

Interesting and affecting view of the all-comprehensive goodness and loving-kindness of the
common

common Parent of all mankind!—A great part of the human race seems thrown into the rank of younger brothers; they are deemed persons of no consequence, of no account, but formed merely to swell the retinue and importance of their more fortunate brethren. The many are apparently made for the sake of the few. Thousands, myriads, of wretches, bleed, and die, to bind the wreath around one brow. To give lustre to an heir, the junior offspring of the same parents is degraded, dishonoured, defrauded. Parental affection is not, can not, always be liberal, equal, impartial; in some unhappy corner of every human family, if it be numerous, there will be some unhappy minion raised into dangerous, unjust, pernicious preference; and, now and then, a meritorious, respectable, dignified pretender to parental favour, neglected, overlooked, made a sacrifice to family-pride, deprived of a child's right, counted an alien to the blood.

No matter what becomes of the sutlers in my camp, exclaims the haughty conqueror, in the ardor of pursuit, in the tide of glory; let them be sacrificed, let them fall by the hand of the enemy, only let the victory be ours.—Sacrifice a thousand lives, says, with coolness, the artisan,

the merchant; it will bring a good return at length. What signifies that scum of the earth, that refuse of human nature? Let them perish, and the sooner the better. Never regard, says the lordly chieftain, the labour, the comfort, the conscience, the life, of that miserable vassal; he was made for my use, he lives upon my bounty, he is of no consideration in the scale of life, he is no-body; should multitudes such as he perish, where would be the loss? But let my son, my darling son, be considered, indulged, gratified; he is all my strength, all my desire, all my hope, all my care. O how different are the feelings, the language, the reasonings, of the great Parent of the universe! Before him distinctions vanish, the mighty sink, the humble are exalted. His hand formed nothing mean, nothing worthless. All his children are noble, for all bear his image, and are animated by his spirit; they are equally susceptible of improvement, and equally destined to glory and virtue. His eyes, with equal care and tenderness, behold the frozen regions of the north, and the fertile plains of the south; the inhabitant of the sequestered isle, and of the gay metropolis; the swarthy African, the untutored Indian, and the civilized, accomplished European. Wherever necessitous hu-
manity

manity rears its drooping head, there is providential solicitude, paternal affection, divine compassion. One God is the Father of you, O man, and of yonder little rambling Highlander; and this God would not that he should perish; no, it is the will of your common Father that he should become, together with you, a partaker of British liberty, of social enjoyment, of Christian knowledge; it is his will, that you should be a father and a god unto him, and thereby dignify and exalt yourself.

Such, then, is the worth, such the importance, of young ones, in the eyes of Superior Intelligences; in the eyes of the compassionate Friend of fallen, helpless man; in the eyes of the great Lord of all, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" whose will it is, that not so much as *one*, no, not *one*, of the *least* of these, should perish: such, of consequence, is the importance of early culture; and such the obligation laid upon you to extend that culture as you have opportunity, and thus to manifest your relation to the sons of light, to the Prince of Peace, to the God of love, to the Father of mercies. This leads me,

II. To enforce the observance of our Saviour's injunction, "Take heed that ye despise not one of these little ones."

The words of caution, "take heed," plainly insinuate, that this is a point in which there is a proneness to neglect, a danger of offending. Engaged in seemingly higher pursuits, engrossed in business, embarked on the vast ocean of politics, eager in the career of greatness—"take heed" that ye forget not the interests of humanity, of your country. Leave not to another what you can do yourself. Defer not till to-morrow what may be done to-day. Say not within yourself, "I have so many other concerns to mind—that object is so far out of my way—I contribute to so many other charitable institutions." Much less presume to say, concerning these little ones, "Let them alone—they are better as they are—to instruct them is only to make them dissatisfied with their condition—knowledge will render them untractable, ungovernable—religion will draw them out of their proper sphere, will extend their views, will seduce them into restlessness and roving. "No, my brethren, darkness is not better than light; barbarism is not so good as civilization; true religion never did, never can, inspire

inspire an improper spirit, nor encourage unworthy views, nor dissolve the obligations of civil life. Let not an over refined policy encroach on the rights of humanity; nor an affected respect for the ordinances of nature and providence, cloak the selfishness of an unfeeling heart, or the pride of a would-be-philosophic spirit.—“Take heed”; examine thy conscience, my friend, and learn from what source contempt of the least of these little ones proceeds. Doth not God, the great God, clothe the grass, array the lily of the field, feed the raven? And is a rational, immortal being, thy equal in many respects, in some thy superior, beneath thy care? Unhallowed is the business which relaxes the bands of sympathy, and restrains the bowels of mercy; unhallowed is the greatness which scorns to stoop to the claims of unprotected, unsupported youth; and unhallowed are the politics which overlook the growing consequence of the young and rising generation.

But the words of Christ convey much more than a caution against an inhuman, antichristian temper and conduct; they more than prohibit us to despise these little ones, to insult, to maltreat them, to place them with the dogs of our flock; No, they forbid us to *neglect* them, to

pass them by as worthless, or as if we had no interest in them. Negligence here is the worst of injuries, indifference is the most cruel of outrages; to do no good, is the most enormous of evils. Behold that unhappy man lifting up his eyes in torment, without a drop of water to cool his tongue. What were his crimes? Why is he tormented in that flame? I know of no enormity laid to his charge. I hear not of the gross abuse of wealth. He is not accused as the oppressor of the poor, as chasing the beggar from his gate, as hunting down Lazarus with his dogs. No; but I hear of nothing good done by him: I hear of no humane application of his riches: I hear of no exertion made to relieve the miserable. Wallowing in the luxuries of a well-furnished table, arrayed in soft and splendid raiment, borne aloft on the downy pinions of the *pride of life*, what is it to him that wretches feel; that the starveling longs for the crumbs which fall from his table, that the naked limbs shiver at his door?

When the Sovereign Judge sums up the evidence against a guilty world, it is not a catalogue of enormities committed, but of duties neglected; not of faculties abused, but of talents buried in the earth, of benefits withheld, of opportunities

opportunities to do good vilely cast away. "I
 " was an hungred, and ye gave me no meat :
 " I was thirsty, and ye gave me no drink : I
 " was a stranger, and ye took me not in :
 " naked, and ye clothed me not : sick, and in
 " prison, and ye visited me not. Then shall
 " they also answer him, saying, Lord, when saw
 " we thee an hungred, or athirst, or a stranger,
 " or naked, or sick, or in prison, and did not
 " minister unto thee ? Then shall he answer
 " them, saying, Verily I say unto you, In as
 " much as ye did it not to one of the least of
 " these, ye did it not to me."*

The gentle admonition, the friendly negative
 hint, therefore, of our gracious Lord, has all
 the force of a positive, peremptory injunction.
 " Take heed that ye despise not these little
 " ones. No, attend to them, cherish them,
 " prize them highly, revere my image in them.
 " Woman, thy sucking child, the son of thy
 " womb, thine only son, thy first born, the re-
 " presentative of the husband of thy youth ;—
 " Man, that image of thyself, that inheritor of
 " thy name and fortune, the pride of thy heart,
 " the delight of thine eyes, the hope of thy

* Matt. xxv. 42.—45.

"family, is not so precious in thy sight, as is,
 "in mine, yonder little wanderer on the hoary
 "mountain. I made him of the same clay with
 "thee, I breathed into his nostrils the breath
 "of life, I have charged my angels concerning
 "him, I am watching him with mine eye, I
 "have destined him to immortal happiness.—
 "Enter into my views, co-operate with me.
 "What, despise that which I highly esteem!
 "What, think that beneath thee, which the
 "great God regards with interest and affection!
 "What, all heaven ready to utter the voice of
 "joy on the recovery of that strayed sheep, of
 "that simple wandering lamb of the flock, and
 "no exertion made on earth to restore, to guard,
 "to preserve him? Yes, I have honoured thee
 "to be my almoner, I have put thee in my
 "place; that little one shall learn wisdom,
 "shall become useful, shall become happy,
 "shall rise to everlasting felicity, through the
 "superflux of thy store, by the sweepings of
 "thy barn-floor, by the gleanings of thy vintage.
 "Despise that rude, untutored creature! O
 "what may he not become! What hidden
 "treasures does he not contain, how glorious
 "shall he be in the day when *I make all things*
 "new, when he shall shine in my likeness, re-
 "stored

“ stored to the perfect image of the first born
“ among many brethren !” I come now, in the

III^d place, to the immediate object of this
day’s meeting, namely, to represent the high
importance of the Institution before us, in a
moral, political, and religious light.—I address
you,

I. As Men, in behalf of a great multitude of
your fellow creatures, who are, in the wisdom of
eternal Providence, secluded from many of the
blessings which you enjoy, and justly prize; and
exposed to various wretchedness which you
neither feel nor fear. Respect humanity, where-
ever it is found, at the tardy pole, or on the
burning zone; in the naked African, or skin-
clad Laplander; attend to the cry of distress in
whatever accents it arises. “ Did I know of a
“ man,” says a profound and eloquent histo-
rian,* “ Did I know of a man, at the Pole, or
“ under the Line, capable of giving me infor-
“ mation respecting my subject, I would fly to
“ the Pole, to the Line, knock at his door, and
“ intreat him to unbosom himself to me.”
And shall greater zeal be displayed in the pur-

Abbé Reynal,

suit

suit of historical, commercial, or political knowledge, than in extending the empire of Benevolence; in communicating the knowledge of salvation, and conducting perishing sinners to eternal happiness? A laudable fervor has of late discovered itself towards a melioration of the condition of the wretched African slaves in the West India Islands. May Heaven crown with success every honest effort to extend the enjoyments, and diminish the miseries of human life. But in grasping at an object more remote, let us take care that we overlook not those which are much nearer, and much more urgent. The state of a considerable part of the inhabitants of the Highlands and Islands of Scotland, presents humanity in a situation as deplorable as that of the Negro on the coast of Guinea, or under the lash of a sordid, unfeeling planter; in a state of ignorance, barbarism, and sloth, be deplorable. If that man deserve well of his country, who, according to an ingenious statesman's* observation, makes three piles of grass to grow, where only two grew before; what praise does he merit, who multiplies intelligence, who expands the flumbering faculties of the human soul, who calls forth into exercise powers

* Dean Swift.

capable of increasing the public stock of wealth, of virtue, and happiness, and of exalting the possessor to his proper station of usefulness and importance? If he* deserves praise, and a statue, and every honour of humanity whom benevolence leads from country to country, from prison to prison, to hear, and sympathize in, the groans of the prisoner, to diminish the weight of his chain, and to introduce a ray of light, a breath of air, into his dungeon; What shall be done unto the man who aims at the enlargement of the still more wretched creature, whom Satan leads captive at his will? What shall be done to the man who breaks asunder the fetters that entangle the mind, who proclaims pardon in the trembling ear of the criminal condemned to everlasting death? And to accomplish this, in the present case, you are called, not to undertake a long, painful, and dangerous pilgrimage; not to pursue the objects of your bounty through their dreary wastes, impervious mountains, and tempestuous seas. No, the difficult and laborious part of the task is transferred to other shoulders; a little of what you can well spare, which you will never

* The amiable *John Howard*, who without the knowledge of the Author, was present at the delivery of this discourse.

miss, and which may draw down a blessing from the Almighty on all the rest, is what we solicit. It will be thankfully received, and, be assured, to the last penny, faithfully applied.

2. Permit me to address you as *Britons*, the inhabitants of this Queen of Islands, the subjects of the happiest of governments, the supporters of the greatest of empires. We alone, among the nations of the globe, possess real liberty, and know how to prize and to enjoy it. We present, to surrounding states and kingdoms, loyalty and patriotism blended into one hallowed flame; the interests of Prince and the People united; a Sovereign truly great, because he reigns over *Free Men*. Here, in this happy, this highly favoured land, the person of no subject, as a subject, is held in contempt; the just rights of no one are liable to invasion, the reasonable claims of no one are disregarded. Every individual contributes his proportion of strength, genius, industry, to the general mass, and, consequently, every one possesses his corresponding proportion of value and importance. Every ignorant creature, therefore, whom you instruct, every idler whom you employ; every faculty which you help to unfold, every talent, which
you

you put out to interest, is at once a private charity, and a public benefit. The exertion which is made this day, at the centre of the empire, will soon be felt vibrating at the remotest points of the circumference, and the action at the heart will gently impel the vital fluid to the torpid extremities.

The Father of his People, my friends and countrymen, in whose happy restoration to perfect health, to domestic felicity, and to the earnestly wished for exercise of his royal functions, we this day so sincerely rejoice; the Father of his People, I say, sets you the example of attention to this Institution, of compassion to these little ones, by an annual donation of one *thousand pounds*. Munificence graciously, wisely extended, and gratefully felt! Disaffection and disloyalty exist no longer. His Majesty's person is revered, his virtues admired, his family's title to the throne of these realms acknowledged, and his authority cheerfully submitted to, in regions where, not long ago, treason lurked, and rebellion reared it's head.

The example of our gracious Sovereign, I am happy thus publicly to announce it, has
been

been followed by citizens of the very first rank,* who, by their attendance at the Anniversary Service and Festival, by their liberal contributions and friendly recommendations, have greatly increased the funds of this Society, and of course extended their power of doing good. Indeed the magnitude and importance of the object are so obvious, that it needs but to be proposed to the friends of humanity, and of their country, in order to be patronised. With extreme gratitude and delight the Corresponding Board of the Society, in London, embraces, accordingly, the opportunity of this Anniversary Meeting, to repeat their unfeigned thanks, for the liberal support which their efforts to promote the great

* In giving this discourse from the press, I feel myself constrained to mention some of the respected names to which the above description applies. The dukes of Gordon and Argyle, the marquis of Graham, the earls of Kinnoul, Breadalbane, Hopetoun and Fife, lord viscount Balgonie, lord Van Vryhoven, the Lord Advocate Ilay Campbell, esq. sir Hugh Dalrymple, sir John Belfches, sir Adam Ferguson, sir John Sinclair, George Dempster esq. Henry Beaufoy esq. William Morehead, esq. John Thornton esq. Samuel Thornton esq. Robert Thornton esq. Henry Thornton esq. William Wilberforce, esq.—To which list I beg leave to subjoin the names of the earl of Dumfries, the honourable John Leslie, sir David Carnegie, the rev. Herbert Mayo D. D. Charles Jerdein esq. and Samuel Search, esq. the Stewards for next Anniversary Meeting.

cause

cause of industry, humanity, and religion, in the remoter regions of the British empire, have received in this great metropolis.

They are happy to think that the era is arrived, when the Union of the two Kingdoms, originally formed by God and Nature, and adopted by political wisdom, is ratified by time and experience, and mellowed by habits of friendship. The illiberality of national distinction is happily abolished ; and this day exhibits a connection, which must be highly grateful to every man who loves his country—the lustre of Scottish nobility and benevolence, co-operating with English generosity, opulence, and public spirit, in maintaining and extending a great, general Interest.

One of the first of citizens, and of ministers, * justly gloried in having discovered virtue and valour in the hardy sons of the North ; and he distinguished them by honourable employment in the public service. Animated with the same manly, liberal disposition, Britons are this day endeavouring to communicate, and to multiply, the blessings of peace, to the sons of ignorance

* WILLIAM PITT, afterwards Earl of Chatham.

and

and want ; and, in return, will find them ready, on every great emergency, to expose their lives for their country. We are helping to diffuse the knowledge of the Christian religion, and affection to our happy civil establishment, in parts of the island where rudeness and disloyalty have too long fixed their residence. A portion of English spirit, liberty and law, will be conveyed, together with the use of the English language ; and the period approaches, when Britons, from north to south, shall have one speech, and be of one heart and soul, as they have one prince, one constitution, one country, and one religion.

The Legislature, through the operation of spirited individuals, is wisely aiming at the extension of population, of manufactures and commerce, in those very regions which this Society wishes to bless with the sacred light of divine Truth ; and, propitious be the conjunction ! many of the illustrious characters engaged, under the authority of Parliament, to give effect to the former design, have voluntarily embarked with us, this day, in promoting the latter. What may not be expected, under the blessing of God, from the support which such principles, and such exertions, must lend to each other ?

I must

I must not here omit to pay the tribute which is due to the memory of departed worth. The late amiable and excellent Lady Viscountess Glenorchy was not only a most liberal and zealous supporter of this charity, while she lived, as indeed she was a munificent patroness of every pious and merciful institution, but by her will the Society has, since our last Annual Meeting, received an accession of no less than *five thousand pounds* to their fund: An argument at once of her enlarged and compassionate soul, of the estimation in which she held this pious and patriotic establishment, and of the confidence which she reposed in the managers of it. Let the name of the righteous be held in everlasting remembrance.

I conclude with reminding you.

3. That you have a still higher character to support than that of Men, or even of Britons, namely, that of *Christians*; and a motive to labours of love infinitely more powerful than any which humanity or patriotism can suggest—gratitude to Him “who has called you out of “darkness into his marvellous light.” “You “have tasted that the Lord is gracious.” As those therefore who have received mercy, you

are disposed to shew mercy. "The love of
 "Christ constraineth you" to enter into his
 views, to promote the end of his mission, to en-
 large the boundaries of his kingdom, to commu-
 nicate and to extend the influence of his instruc-
 tions, his example, his sufferings and death.
 What a harvest is before you! The piety of
 others has done much; but more remains to be
 done: the field is unbounded; there are new
 regions to explore; another generation is arising,
 and another, in endless succession. The charity
 of the Christian embraces ages unborn, aims at
 the salvation of the immortal soul, reaches for-
 ward to eternity. Without overlooking the ac-
 commodation and comforts of the life which now
 is, it strives to exalt it's object to the perception,
 the pursuit, the possession, of life everlasting.

The disciple of the blessed Jesus feels the im-
 port of these words of the apostle, "He who
 "converteth the sinner from the error of his
 "way, shall save a soul from death, and shall
 "hide a multitude of sins." He looks forward
 in exalted hope, with the prophet, to that day,
 when "they that be wise shall shine as the bright-
 "ness of the firmament, and they that turn
 "many unto righteousness, as the stars for ever
 "and ever." "Then shall the King say unto
 "them

“ them on his right hand, Come ye blessed of
 “ my Father, inherit the kingdom prepared for
 “ you from the foundation of the world. For I
 “ was an hungred, and ye gave me meat; I was
 “ thirsty, and ye gave me drink; I was a stranger,
 “ and ye took me in: Naked, and ye clothed
 “ me: I was sick, and ye visited me: I was in
 “ prison, and ye came unto me. Then shall the
 “ righteous answer him, saying, Lord, when saw
 “ we thee an hungred, and fed thee? or thirsty,
 “ and gave thee drink? When saw we thee a
 “ stranger, and took thee in? or naked, and
 “ clothed thee? or when saw we thee sick, or in
 “ prison, and came unto thee? And the King
 “ shall answer, and say unto them, Verily I say
 “ unto you, In as much as ye have done it unto
 “ one of the least of these my brethren, ye have
 “ done it unto me.*

* Mat. xxv. 34.—40.

103. LITTLE ONE, COMMANDED.
 them on his right hand. Come ye blessed of
 my Father, inherit the kingdom prepared for
 you from the foundation of the world. For I
 was an hungred, and ye gave me meat: I was
 thirsty, and ye gave me drink: I was a stranger,
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 done it unto me.

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Mat. xxv. 34-40.

ADDITION

M.

ADDITION TO SERMON IV.

*A brief Account of the Society in Scotland, for propagating
Christian Knowledge, in the Highlands and Islands;
and of the Correspondent Board in London; from the
Establishment of the Society in the Year 1701, down to
the Date of the preceding Sermon, 1780; and thence to
the Era of this Publication.*

OBJECTS possess various magnitude and importance, both from their own real, essential, permanent, qualities; and from the character and complexion of the mind which contemplates them. Some are of universally felt and acknowledged value and utility; others are important, or insignificant, according to the taste, and turn of thought, of the beholder. Some are most highly prized when viewed at a distance; others yield more delight on a closer inspection. Those, undoubtedly, are of highest estimation, which combine the most numerous assemblage of useful qualities; and, consequently, collect the generality of suffrages. But no man is entitled to undervalue his neighbour's object; and a wise man will be cautious how he magnifies his favourite, out of measure, and out of season, lest he expose it to derision, in his zeal to procure for it undue respect.

In the ardor of recommendation, invidious comparisons are sometimes stated between one charitable Institution and another. This is, at once, impolitic, illiberal, and unjust. It provokes retaliation, it offends the impartial, it fosters a party-spirit, which is the declared foe of all charity. To admit the just claim, and to celebrate the just praise, of a brother, of a rival, nay, of an enemy, is both manly and wise; for this too provokes retaliation; such retaliation as a good man can avow, and practise, with honour.

THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE is one candidate, among a thousand, for public favour; and is at all times disposed to acknowledge, with gratitude, the liberality and munificence with which it's repeated appeals have been answered. A short account of it's formation, of it's views, and of it's success, may, perhaps, be acceptable to those who are already it's Members and Supporters, and may be an inducement to such as are not, to declare their approbation of it's principle, and to contribute towards it's permanency and utility.

In the year 1701, a small number of pious, and public-spirited, Citizens of Edinburgh, thought proper to form themselves into a Society *for the reformation of MANNERS*; of all reforms, before or since proposed, surely the most interesting, patriotic, and important. Nearer objects naturally pressed first on their attention. The dreary and dark regions of their own Country arose into view, presenting a melancholy and afflicting picture of accumulated human wretchedness:—a high northern

thern latitude; a surly climate; a stubborn, sterile soil; civil oppression; and a gloomy, religious superstition. Some of these were the work of Nature; and, though they admitted of mitigation, never could be completely remedied. Others were only local and temporary evils. The human mind is a soil, at all seasons, and in all situations, susceptible of culture; and the improvement of the mental faculties, has an obvious tendency toward the melioration of the external condition.

No prospect could be more discouraging than what presented itself to the eyes of those virtuous Reformers: A Country almost inaccessible and unknown; inhabited by men of a different habit, of a different language; men a state of total ignorance and barbarism; *the very light that was in them, worse than darkness*. The land was, indeed, divided into parishes, with the legal establishment of one church and one school in each parish. But what was the nature, and the extent, of these districts thus divided? Many of those parishes are from thirty to forty English miles in length, some of them much more; and these intersected with lakes, rapid rivers, arms of the sea, "rough quarries, rocks, and hills whose heads touch Heaven." Many of them consist of several small sequestered islands, scattered over a tempestuous Ocean, which, for a considerable part of the year, forbids all communication. Thus situated, what advantage could by far the greater part of the forlorn inhabitants derive from their parochial establishments?

In the low countries of Scotland, the common people are among the most civilized and best instructed on the Globe.

They are all taught, at least, to read; all are accustomed regularly to attend their place of worship; the Clergy visit their flocks, from house to house, in a stated course of exhortation and catechizing; and the Country abounds with the Bible, with catechisms, and with innumerable treatises on practical religion, in the vernacular language, which are eagerly read, and with no slight degree of improvement. It was not so in the Highlands. There, the generality had no opportunity of learning to read. And if they had acquired that art, To what purpose, in a region where there were no books, not even the Scriptures, in the native tongue? In this state of torpid inaction had the faculties of a numerous, hardy, and intrepid race lain buried for ages; unless when roused into casual exertion, at the mandate of a lordly Chieftain. Meanwhile Popery was availing herself of this dark and rude state, to make proselytes to the Church of Rome. Religion is necessary to the soul of man; and unless instructed in one that is rational, pure, peaceable—full of mercy and good fruits, it will be in danger of adopting one that is irrational, earthly, sensual, devilish. This was unhappily the case of the Highlands, at the beginning of the present century. The generally prevailing political principle was a blind, but furious, attachment to the recently exiled House of Stuart, and a consequent insuperable aversion to the Constitution and Government established at the Revolution, in 1688, and the whole religious knowledge of the Country was reduced to a few Popish legends and ceremonies, received without examination, and practised without understanding.

A few plain facts; the result of enquiry made on the spot, by impartial and intelligent persons, specially appointed for the purpose, will serve to confirm and support the general description now given, of the vast field which the Society proposed, from it's first formation, to cultivate.

The parish of *South-Uist* consists of the Islands of *South-Uist*, *Benbecula*, and *Erisca*. It is 45 miles long, and near 8 miles in breadth; and it was found to contain about 2600 souls, of whom 2300 were Papists; and that there were two Popish Priests and a mass house in it.

The parish of *Barra* consists of the Island of *Barra*, which is 7 miles and a half long, and 3 broad; and of six other small Islands; and was found to contain about 1300 souls, of whom 1250 were Papists. In the time of Charles I. all the inhabitants were Protestants; but after the Restoration; this, and the parish next mentioned, being united, and the minister residing always in *Harris*, Popish priests occupied the former, and perverted almost the whole inhabitants.

The parish of *Harris* consists of the Island of *Harris*, and seven other small islands. It is 36 miles long, and 9 broad, and contains about 2000 souls, all Protestants.

The parish of *Boleskine* is 30 miles long and 6 broad, and contains about 1600 persons capable of receiving instruction; of whom 400 are Papists, and these increasing in number.

The

The parish of *Urquhart* is about 27 miles long, and 18 broad. It contains about 2000 souls, of whom about 130 or 140, who inhabit *Glenmoriston*, are Papists. A Popish priest resides frequently in this valley.

The parish of *Kilmallie* is 52 miles long, and 37 broad, and contains about 4000 souls, of whom 35 are Papists. *Fort William* is in this parish.

The parish of *Ardnamurchan* comprehends the five following districts; *Ardnamurchan*, properly so called, which is 21 miles long, and 6 broad, and contains 1200 souls, all Protestants; *Sunart*, which is 21 miles long, and 7 and a half broad, and contains 447 souls, of whom 4 are Papists; *Moydart*, which is 24 miles long, and from 7 and a half to 10 and a half broad, and contains 828 souls, of whom 824 are Papists; *South Morar*, which is 21 miles long, and from 3 to 4 and a half broad, and contains 281 souls, of whom there is only one Protestant. The whole number of souls in this Parish is 3816, of whom 1956 are Papists. A Popish priest resides constantly in *Arasnig*, where a mass-house was built about ten years ago; another priest resides constantly in *Moydart*, and a third in *South Morar*.*

The parish of *Lefmore*, to which *Appin* is now united, is about 60 miles long, and 25 broad, and contains about 3000 souls.

The account here given of the Parishes in the Highlands was taken from survey about twenty years ago. Since then the case is greatly altered to the better.

The

The parish of *Glennmuick* lies on the south side of the river *Dee*, and is 15 miles long. To it are now united the parishes of *Tullich* and *Glen garden*, which lie on the north side of that river, and are 20 miles long, and, at an average, 12 miles broad. They contain about 2200 souls, of whom about 337 are Papists.

The parish of *Crathie*, to which *Braemar* is now united, is 25 miles long, and about 10 broad, the river *Dee* running through the middle of it, and contains 2253 souls, of whom 337 are Papists.

The parish of *Inveraven* is 15 miles long, and from 3 to 4 and a half broad, and contains 1200 souls. At *Scallan*, in the braes of *Glenlivet*, in this parish, is a Popish College, or Seminary, the only one in Scotland. The number of students who attend it is, in general, from 8 to 12; most of them are the sons of gentlemen in the neighbourhood, and some of them become Priests without going abroad to receive orders. At present there are 12 students in this College. About a century ago, the number of Papists in *Glenlivet* was so inconsiderable, that they had no fixed Priest, but were obliged to send to *Gardenfide*, 12 or 15 miles distant, for one to visit their sick, and baptize their children. Since the erection of this College, which was about 70 or 80 years ago, Popery has made such a rapid progress, that, according to the most authentic accounts, there are at present no fewer than 1520 Papists in this and the neighbouring parish of *Kirkmichael*. In the former, the increase is 200, since the year 1750, and in the latter, 77 since the year 1755. The situation of this College is peculiarly calculated for promoting

promoting the interests of Popery, being in the centre of seven parishes, at the distance of 10 miles from each church, except that of *Kirkmichael*, from which it is six miles distant, and surrounded with a ridge of hills, whereby it is separated from all the neighbouring countries. Beside a Priest, or Bishop, who resides constantly at this College, there are generally three, and often six, Priests, who officiate in the several mass-houses of both parishes.

The parish of *Glenelg* comprehends the districts of *Glenelg*, *Knoidart*, and *North Morar*. *Glenelg* is 9 miles long from north to south, and the glens, which lie from east to west, are 6 miles long. *Knoidart*, which is separated from *Glenelg* by an arm of the sea, called *Loch-Urn*, is 15 miles long from east to west, and 7 miles and a half broad from south to north. *North Morar*, which is separated from *Knoidart* by an arm of the sea, called *Loch-Nevis*, is 15 miles long from east to west, and from 3 to 4 miles and a half broad, from north to south. This computation includes only the inhabited parts of the parish; beyond which, the mountains, called the *utter bills*, extend many miles towards *Glengary* and *Lochaber*; to these mountains the inhabitants migrate with their cattle in Summer. In this parish are 2570 souls, of whom 1340 are Papists. A Popish Priest resides constantly at *Knoidart*, and officiates in a mass-house at *Invergeseran*, on the side of *Loch-Urn*. About four or five years ago, a Popish lady did, by her last will, bequeath a considerable sum of money for the purpose of erecting a Popish school, or academy, at *North Morar*. Several other Papists having also contributed for this purpose, an

Academy

Academy was accordingly erected, and still subsists, at which a Priest regularly officiates. Last year there were 16 students, most of whom were the sons of gentlemen in that country.

Now, if such was the state of the Highlands in 1774, when the above facts, and a multitude of a similar nature, were ascertained, in what a deplorable condition must that wretched Country have been, at the period when this Society entered on it's honourable career? It presents a people secluded from all intercourse with their fellows subjects, from the protection of legal government, from the means of social, intellectual, moral and religious improvement; ignorant as the herds which they tended, and stubborn as the soil where they vegetated. How noble, then, was the apostolical spirit which, undismayed, undertook the arduous task of instructing an ignorant, of civilizing a rude, of christianizing a heathenish race; the divine task of *opening mens eyes, to turn them from darkness to light, and from the power of Satan unto God!* And who can contemplate the present state of things, without looking beyond the instruments, to the hand which employed them, giving glory to God, and saying, *This is the Lord's doing; it is marvellous in our eyes?*

Instead of uniting parishes already enormously large, sound policy would have suggested the propriety of subdividing the larger parishes, and of establishing a greater number of Churches and Schools, in commodious situations. But this was an undertaking for the Legislature of a great Nation, not for a handful of private individuals,

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whose

whose association was voluntary, whose influence was limited, whose means were slender. Unable, however, to accomplish all they wished, they began with attempting what was practicable; and they succeeded. Unable to build and to endow Churches, they proposed to establish Schools in the more extensive parishes, in stations of easier access to the inhabitants, from which, as from the centres of so many subordinate circles, a little light might be diffused around.

The Society, from the beginning, fixed an anxious eye on the rising generation, as it's leading, darling object. There is a period of life when ignorance, indolence and vice, have become inveterate, and, without a miracle, incurable. Instead of employing, therefore, unavailing efforts to instruct and reclaim untoward age, the strength of exertion was directed toward the cultivation of unperverted, uncorrupted youth.

As he thou warmed, be thou filled, will not feed the hungry and clothe the naked, so the Associators were aware, that be ye instructed, would not illumine the Highlands. To their time, their attention, and their labour, they contributed also their money, and solicited the subscriptions of their friends. In a few years, beside defraying the expence of their infant establishment, they had been enabled to form a capital of £.1000; and the object then appeared of such importance, in the eyes of Government, that, in the year 1709, which was the eighth of the Society's existence, the Queen was induced to give it the sanction of a royal Charter, together with a promise of further favour.

At

At the first meeting under the Charter, plans of future operation were proposed, examined and adopted. The leading object was the erection and maintenance of Schools, in the situations where they were most needed, and the selection of proper masters to instruct the youth committed to their care; and it was resolved that their Schools should be open for the admission of young persons of every description, the children of Papists as well as of Protestants. Many stations were suggested as peculiarly favourable to the views of the Society. But to design was one thing, and the ability to execute was another. Of the great number proposed, they were obliged to restrict themselves to *five*, where the necessity seemed to be most urgent.

To have encroached on their little capital would have been to exhaust it, and the dissolution of the Society must speedily have followed its formation. But it was a resolution, from the beginning, which has been steadily and uniformly adhered to, that every donation and bequest should go toward the increase of the capital; and that the interest only should be applied to the support of their establishment. This was proceeding slowly indeed, but surely; and by perseverance in their original determination, they have been enabled, by length of time, by public favour, and by the blessing of Providence on their labours, to form a capital, whose produce is maintaining a very extensive, and continually growing system, of instruction and industry.

For the gratification of those who may take pleasure in tracing the progress of a beneficent Institution, under liberal patronage and careful management, the follow-

ing view of the Society, at various periods of it's existence, is exhibited; and will, it is presumed, be not unacceptable to a fostering and munificent Public.

A. D.	Schools.	Capital.	Scholars.
1713	— 12	—	—
1715	— 25	— £.6,177	—
1719	— 48	— 8,168	—
1727	— 78	— 9,131	— 2,757
1732	— 109	— 13,318	—
1742	— 128	— 19,287	—
1753	— 152	— 24,308	—
1758	— 176	— 28,413	— 6,409
1781	— 180	— 34,000	— 7,000

From this it appears, that in the course of the first seventy years of it's duration, the funds of the Society, and it's corresponding exertions, have been advancing with a rapidity of progression far beyond expectation, almost beyond imagination: and it presents an encouraging example of the success which will ever crown persevering efforts directed to a valuable end.

Must it not afford real satisfaction to every patriotic, humane, christian mind, to trace, from it's rise, through an extended progress, both as to time and effect, an Institution which embraces objects the most invaluable in the sight of GOD and of Man? It will serve as a standing lesson to all future generations, not to be discouraged from making generous, daring attempts, in a good cause, whatever real or apparent difficulties may be in the way. Man knows not what he is capable of doing

doing, till he tries his own strength. He who aims at high things, and exerts himself, will infallibly attain to something; but he who sees a *lion* continually in the way, is a perpetual prisoner to his own little timid mind, his powers are all locked up, the genial current of the soul is congealed into a mass of ice; he lives, and dies, useless to himself, useless to Mankind. Even to fail, in a great and generous undertaking, administers a melancholy consolation to the heart which devised it, and which made the attempt: What then is it to contemplate a plan of goodness carried into effect? What must be the satisfaction of the man who sees his benevolent purpose realized; who beholds a new creation arising out of dark, rude, discordant materials? It is, in it's measure, the felicity of the CREATOR himself, who "saw every thing that he had made, and behold it was very good." And if the exertions of a solitary individual may, by the blessing of Heaven, work wonders, what is not to be expected, under the same divine influence, from a band of Brothers, employing united efforts, and mutual encouragement; and transmitting to future generations a double portion of their pious, zealous, patriotic spirit!

It is, perhaps, worthy of remark, that the era of the UNION of the two Kingdoms, and of the existence of the SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE as a *chartered* Company, is very nearly the same. The Royal assent was given to the Act of UNION March 6th, 1707, and the *Patent of Incorporation* bears date the 25th May, 1709. Thus the most eventful period in British story; a period which gave a new and

common name to this Queen of Islands; which cemented the political, commercial, scientific, legislative and moral interests of two great Nations, is coeval with the Institution of a plan of intellectual, moral and religious improvement; which has greatly meliorated both ends of the Island, in "blessing him that gives, and him that takes." No sooner had England and Scotland embraced as friends, than they turned their eyes together to the bleak regions of the North, with the olive-branch extended, saying, "Be partakers of all our privileges; learn our language, receive our protection, admit our religion, share our abundance; Be free, be wise, be happy."

But to cure ignorance, and to remove prejudice, is not the work of a day. A degrading aristocracy was the real Government of that remote part of the Country, and distance bid defiance to legal authority. What progress could the calm pursuits of manners, arts, industry, humanity, religion, make in a Country agitated by fierce, vindictive, civil and religious principles—no, not principles; but gloomy, sullen, unrelenting prepossessions. The Revolution of 1688 was still fresh in the recollection, and in the resentment, of myriads. The name of *Bidart* was "as ointment poured forth," and that of Brunswick sent forth a *stinking savour*, to the noses of those deluded Caledonians. The *whiggism* of the earlier years of Queen ANNE, and the *toryism* of the latter period of her reign, had thrown not the Highlands only, but the whole united Kingdoms, into a state of fermentation.

In human affairs, Events "of great pith and moment" succeed each other with wonderful rapidity. The UNION took place in 1707; the SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE, was formed by Letters-Patent in 1709; Queen Anne died in 1714, and a Rebellion was excited, for the purpose of defeating the Hanover Succession, in 1715. This last event threatened not only to obstruct the progress, but to terminate the existence of the infant SOCIETY. But, young as it was, it had already contributed toward disseminating loyalty, and quashing the spirit of disaffection. Rebellion was speedily extinguished, the hands of Government were strengthened, and the exertions of the SOCIETY were renewed, with increasing ardor.

The first meeting of the SOCIETY under their incorporating Patent was numerous and respectable. It was held at Edinburgh, Nov. 3d, 1709; and was attended by several of the Nobility; by 14 of the Lords of Session, by many Gentlemen of superior Rank, and by most of the Clergy of the City and neighbourhood. They chose their Officers, as the Letters-Patent directed, and appointed a Committee of Directors for the regular dispatch of business, with powers to meet and act as circumstances might require.

At their next meeting, Jan. 5th, 1710, a scheme of management was presented, approved, and ordered to be printed, for the information of the Public. Even at this distance of time, it may be satisfactory to know what the precise views of the SOCIETY were, from the very commencement of their honourable career, and to compare

their original views with their subsequent proceedings, and success. The following are the most material articles of the scheme proposed, sanctioned and published.

1. To erect and maintain schools in such places of Scotland, particularly in the Highlands and Islands, as should be found to need them most; in which schools, Papists as well as Protestants of every denomination, and all persons whatsoever, should be taught, by fit and well-qualified schoolmasters, appointed by the SOCIETY, to read the Holy Scriptures and other pious books, as also to write, and to understand the common rules of arithmetic, with such other things as should be thought suitable to their circumstances.
2. That the schoolmasters should be particularly careful to instruct their scholars in the principles of the Christian Reformed Religion; and, for that end, should be obliged to catechise them at least twice a-week, and to pray publicly with them twice a-day.
3. That not only such as were unable to pay, should be taught *gratis*, but that those whose circumstances required it, should have such farther encouragement as the SOCIETY should think fit, in a consistency with their patent.
4. To name some prudent persons, ministers and others, to be overseers of those schools, who should take care, that the schoolmasters do their duty, and that the instructions be given from time to time, by the SOCIETY, or their Committee, be punctually observed: which

which overseers should make their report to the SOCIETY quarterly, or half-yearly at farthest.

5. To give suitable encouragement to such ministers or catechists as should be willing to contribute their assistance towards the farther instruction of the scholars, remote from church, by not only catechising, but preaching to them: which ministers or catechists should take the same care of the other inhabitants as of the scholars.

6. To extend their endeavours for the advancement of the Christian Religion, to Heathen Nations; and, for that end, to give encouragement to ministers to preach the Gospel among them.

The very year ensuing, the lamp of knowledge was lighted up in *St. Kilda*, one of the most remote and inaccessible of the western isles, by the establishment and endowment of a school of useful knowledge, where nothing had been taught for many a dark and dreary generation, but the art of catching fish and solan-geese, for the wretched support of mere animal life: and, with the slender annual provision of 16l. 13s. 4d. an humble apostle was sent thither, to be a *fisher of men*. That same year, 1711, a resolution was formed to erect eleven schools more: embracing, among other objects, the isle of Sky, and those of Orkney and Zetland. And all this was to be attempted with the scanty revenue of a capital of 3700l. That is, twelve schoolmasters, with the necessary accommodations of houses, school-rooms, books, and salaries, were to be maintained by an yearly income of 185l. Of these eleven schools, five were actually

settled next year, 1712, and in 1713 they amounted to 12 establishments.

The means of the SOCIETY, and the application of them, increasing in a gradual and equal progression, it's capital in 1715 amounted to 6177l. and it's schools to 25: and there is every reason to believe that the civil commotion of this year was rendered less dangerous, and was more speedily quashed, by the progress of knowledge and of loyalty, which it was their professed object to diffuse.

By this time the existence, the views, and the success, of the SOCIETY were known over the whole Island of GREAT BRITAIN, and as universally approved as known. A most honourable testimony of this approbation was given in the year 1717. One of the leading declared objects of the Institution being *to extend their endeavours for the advancement of the Christian Religion, to Heathen Nations; and, for that end, to give encouragement to Ministers to preach the Gospel among them*: Dr. Daniel Williams, a dissenting clergyman, in London, did, by his last will, give to the SOCIETY, at the end of one year after they should send three qualified ministers to abide in foreign and infidel countries, all his lands and tenements in and about Catworth, in Huntingdonshire, then let at about 68l. sterling *per annum*, “to have and to hold, as long as the said SOCIETY continues to carry on the said attempt for the conversion of infidel countries, and the Members of the said SOCIETY are permitted to be freely elected.” On receiving information of this valuable legacy, the SOCIETY began to take
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the proper measures for fulfilling the condition thereof: but, for want of adequate funds, was, for several years, disabled from carrying the same into execution, by sending missionaries into foreign parts; but what was afterwards done, in consequence of this, will appear in it's proper place.

The General Assembly of the CHURCH OF SCOTLAND had, from the beginning, cordially concurred in the pious views of the SOCIETY, and, by repeated acts, injunctions, recommendations, and pecuniary aids, had promoted their endeavours to do good. And from the epoch of the Accession of the Royal Family of Hanover, to this day, not only GOVERNMENT, but the LEGISLATURE itself, has adopted the great leading object of this SOCIETY, and made it the subject of repeated Acts of Parliament.

By an Act passed in the first year of George I. intituled, "Act for the more effectual securing the peace of the Highlands in Scotland," such persons as his Majesty should appoint under his royal sign-manual, were required and impowered, on or before the 1st of December, 1716, to lay before his Majesty, an account of the proper places for establishing schools, and of the necessary salaries for the maintenance of them, that all needful provision might be made for that end. His Majesty having granted a commission in pursuance of said act, the persons therein named made a report to his Majesty, bearing, That 151 schools, exclusive of those already established, were absolutely necessary in the places therein specified, whereof they, together with their re-

port, gave a geographical description; and that 20l. was a competent salary for each of the schoolmasters, amounting in all to about 3000l. per annum.

By an act passed in the fourth year of George I. intitled, "Act for vesting the forfeited estates in Great Britain and Ireland, in trustees, to be sold for the use of the public, &c." it was enacted, "That, of the nett monies which shall arise by sale of the said estates and interests, or by the rents and profits thereof till sale, a sum, not exceeding 20,000l. shall be appropriated and applied towards the making a capital stock, for a yearly interest or income, out of the monies which shall arise by the said estates which lie in Scotland, and not otherwise, towards erecting and maintaining schools in the Highlands of Scotland, according to such ways and methods, and in such manner, as by any future act or acts of parliament to be made and passed for that purpose, shall be directed and appointed."

By another act, passed in the sixth year of George I. intitled, "Act for laying a duty upon wrought plate, and for applying money arising from the clear produce, (by sale of the forfeited estates) towards answering his Majesty's supply, &c." it was provided, "That nothing in this present act contained, shall be construed any way to invalidate or infringe a provision made by an act passed in the fourth year of his Majesty's reign, for appropriating a sum, not exceeding 20,000l. to be applied towards erecting and maintaining schools in the Highlands of Scotland, nor to alter the order and manner appointed by the said act for raising the said
" sum

“sum out of the monies which shall arise, by sale of the
“forfeited estates in Scotland, any thing in this present
“act to the contrary notwithstanding.”

To make effectual the money thus appropriated by Parliament, was a matter too interesting to the Highlands of Scotland to be left altogether unattempted by the SOCIETY. They did therefore exert all their endeavours for this purpose; first, by furnishing the commissioners with the proper materials for enabling them to make the requisite report to his Majesty; and then, by making repeated applications to the members of both houses of parliament, and to persons in power, for obtaining an act of parliament, directing the manner in which the aforesaid 20,000*l.* should be applied to the purposes to which it had been appropriated. They afterwards presented a petition to his Majesty on this subject; which was referred to the Board of Treasury. But no part of this money has ever been received by the SOCIETY.

By what influence, the effect of an Act of the LEGISLATURE, for a purpose so benevolent and patriotic, could have been eluded or defeated, it is, perhaps, not easy to ascertain; or if it could, to expose it might be deemed invidious. It is sufficient to observe, in this place, that the SOCIETY is not indebted, for any part of its prosperity, to the spoils of the deluded abettors of Rebellion in either 1715 or 1745: and that Royal Bounty and private munificence have since amply compensated the non-appropriation of the large sum voted by Parliament, for the instruction and civilization of the Highlands and Islands of Scotland.

Demands

Demands for additional Schools increafing much fafter than the funds of the SOCIETY, it was refolved, in 1728, to make application to the Barons of Exchequer, for a grant of fome part of the vacant fipends which fall to the Crown, in aid of their fender means. Application was accordingly made and repeated, but was treated with mortifying neglect. As private individuals, men are generally benevolent and generous, but official men, and Boards, are unfeeling and ungracious. The capital had now rifen to 9131l. 15s. 9d. the Schools to 78, and the fcholars inſtructed to 2757.

The following year, 1729, a meafure was adopted and carried into execution, which has eventually promoted the caufe of the SOCIETY more than even the well-intended parliamentary interpoſition could have done, or than could have been extorted by importunity from public Boards. Dr. Williams's Legacy had afforded a very flattering proof, that the various objects of the SOCIETY were regarded with high approbation in the British Metropolis; it was therefore refolved, conformably to powers veſted in them by the Letters-patent, to grant a Commiſſion to certain perſons, reſident in London, as their Correfpondents, for receiving ſubſcriptions, donations, legacies, &c. toward the deſign of their institution; as alſo for laying out whatever ſums might be entrusted to them; and in 1731, the SOCIETY conſidering, that it is the cuſtom of charitable ſocieties in England, to receive annual contributions, or ſubſcriptions for annual payments, from well-diſpoſed perſons; and that it might prove beneficial to this SOCIETY, to receive in the ſame manner annual donations or ſubſcriptions, did agree to accept

accept the same: which should be either wholly expended, or added to the capital stock, as the respective donors should determine. What the effect of this was, will be seen in the sequel.

It was found expedient, in process of time, to extend the views of the SOCIETY even beyond the mental and moral improvement of the objects of their charity; or rather more effectually to promote these, by endeavouring to meliorate their temporal condition. But they were restricted by their Patent. In 1738, therefore, the SOCIETY considering that, by their Patent, they were not empowered to erect schools for the purpose of instructing the poor children in husbandry, trades, or manufactures, which is the most proper and effectual means of curing that habit of idleness which is but too prevalent among the inhabitants of the Highlands, resolved to apply to his Majesty for an enlargement of their powers; and did accordingly obtain a second Patent to that effect.

Some time after this, the SOCIETY came to the following resolutions, with regard to the management of their funds, in as far as concerns their first and second Patents.

1. That no part of the stock of the SOCIETY which was bequeathed or given to them, or whereof they were possessed at the date of the second patent or charter, shall be applied to any of the additional purposes in that second charter mentioned: but that the whole thereof shall be applied to the same purpose as formerly, agreeably

ably to the charter subsisting at the date of the donations or contributions, whereof that stock is composed.

2. That whatever donations have been made since the date of the second patent, or shall for the future be made, without any particular direction from the donors, shall be applied promiscuously to the purposes of the first or second patent, as the SOCIETY shall find most likely to answer the laudable ends of either, or of both.

3. That whatever sums have been already given for the special purposes either of the first or second patent, shall be applied accordingly. And that if any future benefactor shall think fit to make a special donation, either wholly for the purposes of the first or second charter, or in certain proportions, to the purposes of either of the charters, the SOCIETY will cause separate accounts of such appropriations to be kept, in order that the will of such benefactors may be strictly observed.

4. That the SOCIETY will constantly take care to conjoin the purposes of both patents; and while they will prosecute, as they shall be enabled, those of the second, they will never suffer the purposes of the first patent to be neglected. In order to which, in case any contributor shall direct the money by him given, to be applied singly to the purposes of the second patent, the SOCIETY will take care, out of their other funds, to cause the same children to be instructed, in terms of the first and original patent.

And

And thus, by the operation of this second Patent, the SOCIETY had united objects of indispensable importance to human happiness; the cultivation, at once, of the bodily and of the mental powers; moral and religious improvement, together with the practice of useful arts and habits of industry; in other words, the means of attaining temporal and everlasting felicity.

His Majesty King George I. had, several years previous to the date of the second Patent, made a happy preparation for it's introduction and effect, by making (in 1725) his first donation of 1000*l.* to be employed by the General Assembly of the Church of Scotland, for the reformation of the Highlands and Islands, and other places where Popery and ignorance abounded. This act of Royal Munificence has ever since been annually repeated by that Prince, and his Successors. And never, surely, was bounty more happily conceived, more opportunely bestowed, nor more faithfully and successfully applied. A standing military force to overawe the Highlands and Islands, and to secure allegiance by terror, would have been less effectual, and much more expensive. And the Country was thus completely indemnified for the inefficacy of an Act of the Legislature, by a personal Act of the Sovereign. This annual donation is managed by a committee, nominated by the General Assembly, called *the Committee for managing the Royal Bounty*.

In 1739, the first attempt was made to facilitate instruction, by the publication of a vocabulary Gaelic and English, for the use of the SOCIETY'S Schools; and a few

few years after, this was followed up by a translation into Gaelic of that well-known tract, Baxter's *Call to the Unconverted*; the expense of the translation, and of printing 1000 copies, being defrayed by the generosity of *Joseph Damer*, of the kingdom of Ireland, Esq. accompanied with a donation of 100l. for the general purposes of the SOCIETY. This exhibits a pleasing view of the estimation in which the SOCIETY's objects and efforts were held in the Sister Kingdom; as well as of the pious, liberal, and enlarged mind of the Individual.

Though the Highlands and Islands of their own Country presented a vast field to the compassion and beneficence of the SOCIETY, they had in contemplation, from the beginning, a farther, an unbounded object, namely, the illumination of Heathen Nations. The prosecution of this humane view had never been lost sight of, much less relinquished; but, from the narrowness of their funds, it necessarily remained, for many years, in a state of suspension. At length, in 1730, long after the death of *Dr. Williams*, whose bequest to this purpose has been already mentioned, they found themselves in a condition to make a beginning. A commission was, accordingly, granted to his Excellency *Jonathan Belcher*, Esq. Governor of Massachusetts-Bay, and to other gentlemen of character and influence in New England, to be their Correspondents in those parts, with power to them to chuse persons qualified for being employed as Missionaries, and not employed by any other Society, to fix the salary which should be given to each of those Missionaries, and to specify the particular places where they should serve. In pursuance of this commission, which

which was most readily accepted by his Excellency Governor *Belcher*, and the other persons therein named, three Missionaries were appointed by them, with a salary of 20l. each, for instructing in Christian Knowledge the Indians on the borders of New England, viz. Mr. *Joseph Secomb*, who was stationed at Fort-George on George's River, where the Penobscot Indians traded; Mr. *Ebenezer Hinsdale*, at Fort-Dummer on Connecticut River; and Mr. *Stephen Parker*, at Fort-Richmond, both of them places of resort for the Indians. Upon an application from Governor *Belcher*, the General Court of the Province of Massachusetts-Bay voted, that 100l. *per annum* of their currency should be paid out of the public treasury to each of the aforesaid Missionaries, provided that they should usually reside at the three places above mentioned, or at such other places as should be named by the said General Court, and there perform the duty of Chaplains. These Missionaries were maintained by the SOCIETY till the year 1737, when they were dismissed, on account of their want of success, and of their declining to live among the Indians.

Previous to this, viz. in 1735, the estate bequeathed by Dr. *Williams* had been conveyed to the SOCIETY; the free yearly rent whereof then amounted to 56l.

The Trustees for the Colony of Georgia, having, in 1735, engaged a considerable number of people, from the Highlands of Scotland, to settle there, and being desirous that they should have a Presbyterian Minister to preach to them in Gaelic, and to teach and catechise the children in English, applied to the SOCIETY to grant a commission

commission to such Minister, who should likewise act as one of their Missionaries for instructing the native Indians, and to allow him a salary for some years, until the Colony should be able to maintain him at their own sole expense. These Trustees farther agreed to give to this Missionary, and to his successors, in perpetuity, 300 acres of land. The SOCIETY accordingly granted a commission to Mr. *John Macleod*, a native of the Isle of Sky, with a salary of 50*l*. This Mission was supported till the year 1740, when the greatest part of the inhabitants of this Colony having been cut off, in an unhappy expedition against the Spaniards at St. Augustine, Mr. *Macleod* left Georgia.

In 1741 the SOCIETY established a Board of Correspondents at New York, with the same powers, and for the same purposes, with that established at Boston, eleven years before.

This Board appointed Mr. *Azariah Horton* to be Missionary on Long Island, a part of the Province of New York, with a salary of 40*l*. and named, as his assistant and interpreter, one *Miranda*, an Indian, formerly a trader, but who had for some time laboured to instruct the Delaware and Susquehanna Indians. *Miranda* died soon after his appointment; but Mr. *Horton* remained for several years on Long Island, where he at first met with great success in converting the native Indians; but afterwards this mission, not having been found extensively useful, was discontinued.

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In 1743, the SOCIETY appointed Mr. *David Brainard* to be a missionary, with a salary of 40l. and gave him an interpreter. He officiated among the Indians in Albany in the province of New York, and then among the Delaware Indians in the province of Pennsylvania; among whom, and the Indians on the borders of New Jersey, he remained till his death in 1747, his labours having been remarkably blessed.

He was succeeded by his brother Mr. *John Brainard*; who having been occasionally employed wherever he could be useful, was, in 1759, established as missionary among the Indians who were settled upon a track of land purchased for them by the government of New Jersey; where he continued to labour with much success for many years. The SOCIETY for the propagation of the gospel in New England, having resolved to send, at their own expence, one missionary and one schoolmaster to the Cherokee Upper Towns, provided the SOCIETY in Scotland should send another missionary and schoolmaster to the same towns, this SOCIETY allowed 60l. *per annum* for such mission, which was put under the management of certain persons in Carolina and Virginia. In consequence of this, Mr. *Martin* undertook the mission in December 1757; and appearances being promising, Mr. *Richardson* was sent in the year following; but the Cherokees having joined in hostilities with the French against Great Britain, this mission was soon given up.

The board of correspondents at Boston having ceased to act since the year 1737, when the missions under their

inspection were withdrawn, the SOCIETY granted a new commission to the Honourable *Thomas Hutchinson*, then Lieutenant-Governor of the province of Massachusetts-bay, and to certain other gentlemen of the town of Boston, to be their correspondents, with the usual powers. This board sent three missionaries to O-honoquagie, an Indian town on the banks of Susquahanna river, where they were received with great cordiality; but not having been so successful as was expected, they returned to Boston.

As ignorance of the Indian language had always proved a great obstacle to the propagation of the gospel among the North-American Indians, the board of correspondents, above mentioned, adopted a plan for the education of English and Indian youths; in consequence of which three Indians were put to school: but many inconveniences, and particularly a great deal of expense, having been found to attend this scheme, it was dropped. They then attempted to establish schools in the Indian settlements; but hostilities having been commenced by the Indians on the borders of New England, this measure was attended with little effect.

Mean while the board of correspondents at Boston having solicited the SOCIETY to apply in their behalf to the General Assembly of the church of Scotland, a collection was appointed to be made through all the parish-churches in Scotland, for the purpose of Christianizing the North American Indians, the money arising from which amounted to 545l. 5s. 3d. This collection was made in the year 1764.

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The Reverend Dr *Eleazar Wheelock* having, in 1754, established a charity-school at Lebanon in Connecticut, for the education, partly of Indian, and partly of English youths, to qualify them for being sent as missionaries, interpreters, or schoolmasters, to the different Indian tribes; and this school being in a flourishing condition, he applied to the SOCIETY for having a board of correspondents, with the usual powers, appointed in the colony of Connecticut, which board might superintend future missions in those parts. This request the SOCIETY granted and gave a commission accordingly.

In 1767, Dr. *Wheelock* sent over to Britain the Reverend Mr. *Nathaniel Whitaker*, and the Reverend Mr. *Sampson Occom*, which last had been educated by him, and had, for some time, been employed by the SOCIETY as a missionary among the Oneyda Indians, to procure benefactions for the support of the above-mentioned school. These two gentlemen presented a memorial to the SOCIETY; who transmitted copies of it to all the ministers in Scotland, with an earnest recommendation to them, to take all proper methods for obtaining contributions in their respective parishes. At the same time, in order to secure the application of the money which might be collected, to the interesting object in view, the SOCIETY resolved, that the whole should be under their own management. In consequence of this, the sum of 252*l.* 17*s.* 11*d.* was collected, and paid to the Treasurer of the SOCIETY.

The employing Mr. *Occom*, on this service, evinced the sagacity of Dr. *Wheelock*, and produced all the effect which could reasonably be expected from it. It was a

highly interesting object to the good people of Scotland, to see and to hear a copper-coloured man, not only himself illuminated with the knowledge of gospel truth; but exalted into a teacher of it to others; leading their devotions in the family, in the pulpit; preaching, in polished Europe, "the unfearchable riches of Christ." Wherever he was received as a guest, men pressed into the company, to enjoy the pleasure of his conversation: whenever he preached, the Church was crowded; every ear was attentive, every heart and hand open to the purpose of his Mission; *Whitfield*, in all his glory, and with all his art and eloquence, possessed less command over the minds and the purses of North-Britons, than the simple, artless, modest Indian. Hence the collection, large beyond all example, of more than 2500*l.* in a country so poor as Scotland, toward promoting the knowledge of divine truth among the *untutored Indians* of America.

The Indian school remained at Lebanon till the year 1771, when it was removed to Hanover, in the government of New Hampshire, near 200 miles from its former station; and was incorporated, by a royal charter, with Dartmouth college, founded about that time. For this reason, the SOCIETY's board of correspondents in Connecticut was discontinued, and the management of the funds destined for America was intrusted to the boards at Boston and in New Jersey; which last board was appointed in the room of that formerly at New York, all the members of which were either dead, or removed to New Jersey.

The SOCIETY having received most agreeable accounts of the diligent and successful labours of the Reverend Mr. *Samuel Kirkland*, who had been educated by Dr. *Wheelock*, and had been for some years employed by him, and afterwards by the SOCIETY for propagating the gospel in New England, as a Missionary among the Oneyda Indians, took him into their service, and granted to him and an Indian catechist jointly, a yearly salary of 90*l.* the Corporation of Harvard College in New England having also agreed to give him the like sum. The SOCIETY afterwards allowed him to draw upon them for the additional sum of 50*l.* in order to procure the necessary accommodation for himself and family.

All the advices respecting him were most satisfying. He was master of the language of the Oneydas and Senecas, among whom, and the Tuscororas, he laboured with the utmost assiduity and fervency. His chief residence was among the Oneydas, at a great distance from any English settlement. Having lived long among them, he acquired their entire esteem, affection, and confidence. The Indian school under his care at Oneyda flourished, and consisted of 40 or 50 scholars. The people in general behaved well, and a considerable number entertained a just sense of religion. They soon after built a church for themselves, a thing till then unheard of among savages, who generally, if they are willing to hear the gospel, expect to have every thing done for them.

But these were not all the good effects of Mr. *Kirkland's* ministry. The Indians among whom he resided,

convinced of the necessity of quitting their former savage manner of life, became more civilized than any of their neighbours. He taught them husbandry, often wrought with them in the fields, to instruct them in the improvement of land, and frequently supplied them with farming-utensils. Many of them cultivated their lands, planted grain, and kept a number of cattle. Thus they became able to live on their own farms, which must greatly serve the mission; and, as they became good husbandmen, the expense of furnishing them with utensils, once necessary, was saved.

Mr. Kirkland's present * station is highly favourable for promoting the design of his mission, as it lies on the most noted road through the Six Nations, and is constantly frequented by Indian travellers. This circumstance likewise occasions a considerable expense: besides which, many Indians who attend on his ministry, come from distant parts; so that there is seldom a sabbath on which several do not eat at his table. When to these things is added, the difficulty of transporting provisions and other necessaries through an uncultivated wilderness, the salary allowed to him must appear to be no more than what is absolutely requisite.

The track of land, containing about 4000 acres, on which the Indians among whom Mr. Brainard is Missionary are settled, is situated near the middle of the

* This refers to the state of things immediately previous to the unhappy rupture between Great-Britain and the American Colonies.

country, between the River Delaware and the Atlantic Ocean. The soil is very proper for producing Indian corn, rice, beans, potatoes, and other culinary vegetables; it is favourable to fruit-trees of various sorts, and particularly so to English clover, and wants nothing but cultivation to supply the Indians with all sorts of vegetables. The extent of country under his charge is 100 miles east and west, and near 80 north and south; the number of Indians is about 150 or 160; that of the white people is very considerable. His mission has hitherto been successful. The Indians on that track of land remained in perfect peace and amity with the English during the whole time that the other Indian nations were committing the most barbarous depredations upon them. As to their morals, they are in general rather reformed, and many of them support an unblemished character. Several attempts were made to get an English schoolmaster to live among them, and to teach their children; but these proved fruitless. An Indian schoolmaster was therefore established, who has met with considerable success. The prospects among the white people in those parts are very encouraging. No fewer than eight houses for public worship have been erected since Mr. *Brainard's* settlement among them; and it is probable that more will yet be built.

Besides the missions above-mentioned, the SOCIETY sent, in the year 1772, two missionaries and an interpreter to the Delaware Indians. On their arrival, many of the Indians were attentive, and some were desirous of being instructed in the word of God. But these promising appearances soon vanished; and the Indians

ordered the missionaries to return to those who sent them. The expence of this last mission amounted to 150l. which was paid out of the money collected for Dr. *Wheelock's* school.

The SOCIETY also paid 40l. toward the support of four Missionaries who were sent the year after to the Indian tribes in Canada: and, at the same time, sent to the college of New Jersey a present of books to the value of 50l. having formerly sent a like present to Cambridge college in New England.

In 1774, a memorial was presented to the SOCIETY from the Rev. Dr. *Ezra Styles* and Mr. *Samuel Hopkins*, both pastors of churches in Newport, Rhode Island; wherein they set forth the following particulars: that two negro men in that place, named *Bristol Yamma* and *John Quamine*, were hopefully converted to Christianity some years ago, and have since that time sustained a good character as Christians: that they were about 30 years of age, of considerable natural abilities, and spoke their native language, the language of a numerous and powerful nation in Guinea: that they were very desirous to quit all worldly prospects, and even to risk their lives, in attempting to open a door for the propagation of the gospel among their ignorant brethren: that these concurring circumstances had induced several persons in Newport, Rhode Island, to set on foot a proposal of sending them on a mission to Africa: that, in order to qualify them for this important office, they must be put to school, and taught to read and write better than they did; as also that they must be instructed more fully in divinity;

divinity: that if, upon trial, they should be found to have made suitable proficiency, and should be thought by competent judges to be qualified for acting as Missionaries, it was not doubted, that money might be procured sufficient to carry the design into execution: that at present money was wanted for discharging a debt of 50 dollars, contracted by the latter of the afore-mentioned negroes at the time of purchasing his freedom, and for supporting both of them at school. The memorialists therefore intreated all well-disposed persons to contribute to forward this attempt to send the glorious light of the gospel to those nations which now worship false gods. The SOCIETY having considered this memorial, unanimously approved of the proposal which it contained, and ordered, that a sum, not exceeding 30l. should be sent to the memorialists; at the same time signifying their willingness to contribute for the support of the intended mission, whensoever it should, by the blessing of God, take effect. And thus, by one of the happy reverberations of Divine Providence, from the bosom of slavery in America, the emancipated captive was sent back to his native land, to diffuse "the liberty wherewith Christ has set us free" among his swarthy brethren on the burning shores of wretched Africa; and the SOCIETY had the honour of contributing toward this work of Mercy also.

Meanwhile the SOCIETY's exertions at home proceeded with unremitting vigor. In order to induce the inhabitants of the Highlands to learn the English language, it had been deemed expedient to meet them half way, by indulging them with a translation, of useful publications,
into

into their native tongue. In this view, *Baxter's Call* was, in 1758, followed by a translation, into Gaelic, of a plain and popular manual of Christian Knowledge, well-known in Scotland by the name of the *Mother's Catechism*; and a translation of the Scriptures themselves was now seriously meditated. By this time, the SOCIETY'S capital had increased to 28,413l. 16s. 6d. their schools to 176, and their pupils to 6409.

The arduous task of translating the Bible into the language of the Highlands was in part effected, through the zeal, assiduity and perseverance of the Reverend *James Stewart*, Minister at Killin, in the Presbytery of Dunkeld, who, in 1767, produced a complete translation of the New-Testament, of which 10,000 copies were printed and dispersed, at an expense of 645l. 4s.

The extinction of the second Rebellion, in 1746, and the opening of an easy communication, by means of good roads, to the remotest parts of the country, occasionally allured multitudes of Highlanders, of both sexes, to the southern parts of the Kingdom; particularly to assist in reaping the harvests of the meadows and of the plains. They returned with the wages of that useful labour to cheer and support the dark months of winter; but in process of time many of them found it convenient to become stationary in the South. This had taken place to such a degree, that, in 1770, it was found necessary to attend to the condition of the great numbers who had become resident in the Scottish Metropolis and its vicinity.

A subscription

A subscription having been, accordingly, opened in behalf of the poor Highlanders living in and near the city of Edinburgh, who, for want of a stated minister to preach to them in the Gaelic language could not partake of the benefit of divine ordinances, a considerable sum of money was thereby raised, with which ground was purchased, and a chapel for public worship erected; and the property of it vested in the SOCIETY, by a conveyance from Mr. *William Dickson* of Edinburgh, dyer, who purchased the ground, and was the chief promoter of the subscription. A catechist was appointed to officiate in this chapel until a minister should be appointed.

At this period the SOCIETY, desirous of obtaining the fullest information with regard to the situation and circumstances of their schools, and the conduct of their schoolmasters, in the Highlands and Islands, granted a commission to Mr. *Lewis Drummond*, Lieutenant in the late 115th regiment of foot, in whom they placed a very great confidence, to visit their schools in different parts, and to make an exact report of all the particulars relative thereto, according to instructions given to him for that purpose. Mr. *Drummond*, in two several visitations, each of which continued for many months, executed this trust with such fidelity, diligence, and zeal, as justified the good opinion which the SOCIETY entertained of him, and gave them entire satisfaction. He made two distinct and complete reports of these visitations, which conveyed to the SOCIETY much interesting intelligence, concerning the state, not only of their schools, but of religion in general, in the Highlands and Islands of Scotland,

Scotland, and suggested to them some material alterations for the improvement of their plan.

By the second Patent, obtained from his Majesty George II. in 1738, the SOCIETY were authorised, "over and above the purposes of their original Patent, "to cause such of the children educated at their schools "as they should think fit, to be instructed and bred up to "husbandry and housewifery, or in trades and manufactures, or in such like manual occupations as the SOCIETY should think proper, and that in such places, "and in such manner, as the SOCIETY, or their Directors, should think the most practicable and expedient."

It may be acceptable to give a very short and general account of the proceedings of the SOCIETY under this last Patent.

As no part of the money bequeathed to, or received by, the SOCIETY, previous to this Patent, was to be applied to the purposes of it, some years elapsed before the state of their funds would permit them to pursue those objects; and even then, it became a matter of no small difficulty, amidst a variety of schemes proposed with the best intentions, to determine which of them was the most practicable, as well as most useful.

The first attempt was made in 1745, by establishing a school for teaching agriculture, in the parish of Calendar, presbytery of Dumblane, with a salary of 12l. but after a year's trial, which proved in every respect ineffectual, it was discontinued.

In 1751, upon an application from the late Earl of Findlater, then Lord Deskford, the SOCIETY established a school at Portfroy, in the parish of Fordice, Banffshire, with a salary of 10*l.* at which the children were in the morning instructed in reading English, in writing, and in the common rules of arithmetic, and in the afternoon, were employed in spinning, knitting stockings, dressing flax, weaving, &c. according to their ages and capacities.

The SOCIETY did likewise, that same year, upon an application from a company of merchants in Perth, who set up a manufactory of linen cloth, at Logierait, in Athol, give an annual allowance to the schoolmaster of that parish, for teaching, in the usual manner, the children employed in that manufactory.

The Board of Trustees for Fisheries and Manufactures having agreed to employ part of their funds in settling small colonies of linen-manufacturers in different parts of the Highlands; and the station of one of those colonies being fixed at Lochcarron, in Rossshire; the proprietor of these lands applied to the SOCIETY for their assistance in establishing tradesmen in that part of the country. Accordingly the SOCIETY entered into an agreement with him; whereby they not only erected a school on the first Patent, but allowed, out of the funds appropriated for the second Patent, salaries, for the space of five years from and after the term of Whitsunday, 1755, to a blacksmith, a shoemaker, a cartwright, and a ploughman, upon these conditions, that the ploughman should instruct, *gratis*, all who might offer themselves; and that the others should instruct a certain number of apprentices.

apprentices, and maintain them at bed and board, at a reasonable rate, at the expense of the SOCIETY. In consequence of this agreement, these tradesmen settled at Lochcarron.

The SOCIETY resolved to grant salaries to such of the schoolmasters' wives, or other persons residing near the schools, as should be certified to them to be properly qualified for instructing the scholars in spinning, knitting stockings, or any other useful branch of manufacture.

The SOCIETY, upon receiving, in 1559, Mr. *Wood's* valuable legacy of 2000*l.* which was to be applied to the additional purposes of the second charter, published advertisements, inviting all who were conversant in manufactures, agriculture, &c. to suggest proposals for laying out this money in such manner as might best promote the interest of the Highlands and Islands. Many proposals were accordingly suggested; but, after mature deliberation, it was resolved, that this money should be applied, partly in buying wheels and reels, to be distributed in different places, and partly in putting out such of the children, educated at the SOCIETY's schools, as should be recommended by persons of character, as apprentices to tradesmen, manufacturers, and others, the persons recommending them giving security, by bond, that these apprentices, when properly instructed, should settle in some part of the Highlands. In consequence of these resolutions, many spinning-wheels and reels were distributed; many young women were taught to spin; and many

many young men were instructed in various branches of trade and manufacture.

The other funds destined for the second Patent are employed in salaries to spinning-mistresses.

The Correspondent Board in London had been established in the year 1729, but continued in a state rather inactive for a series of years. It formed indeed a powerful link in the great chain which united the Parent-Board with the African and American Continents. The Commerce of this great City opens an universal communication, between every Land and every People; and thereby opens a path for useful knowledge, to Nations ignorant and barbarous, more direct, more infallible, and infinitely more honourable than ever was attempted, or effected, by the devouring sword. Through this channel, as we have seen, the Negro, manumitted and enlightened, was sent back from slavery in the wilds of America, with the olive-branch of the gospel in his hand, extended to his sooty brethren on their native shores; and the dingy American, not only a convert to Christianity, but a teacher of it, was wafted to Britain with that precious treasure which had first issued from thence. It is by such an action and reaction of good or evil, of mutual benefits or of mutual plagues, that a righteous Providence demonstrates its constant attention to the affairs of this World; and makes individuals and nations instruments of prosperity or of punishment to each other, according as they have acted well or ill.

The

The London Board conducted with fidelity every pecuniary trust committed to them, but London itself, that world within itself, presented a field of benevolence not yet cultivated, a vein of wealth not yet opened. It is well known that the cause of most charitable Institutions is maintained and promoted in the British Metropolis chiefly by means of the two great principles of Human Nature, Religion and Sociality. The Correspondent Board observed other benevolent Societies availing themselves from year to year of the combined power of these principles, and resolved to follow the example. Accordingly it was agreed, at a Special General Meeting of the Board, held on November 18, 1773, that early in the Spring following, a Sermon should be preached in recommendation of the Charity, and that afterwards the Friends of the Institution should dine together, and endeavour to support and extend it's object by obtaining donations or annual contributions, to be immediately applied to the general purposes of the SOCIETY.

The event fully justified the propriety of this measure. Care had been taken to avoid all appearance of party spirit, in the arrangements made on this occasion. The pulpit of the liberal-minded Mr. *Spilsbury* was fixed upon, and the amiable and unassuming Dr. *Langford* was selected to be the Preacher. The Service at Salter's Hall was well attended, and a liberal collection obtained. Gentlemen of various religious denominations, and of various ranks in civil life, assembled at dinner, perfect harmony prevailed, the interests of the SOCIETY were warmly supported, and powerful encouragement was given to repeat the experiment once every year.

The

The Scottish Nobility and Gentry, resident in London, were now induced to take up the cause. They became members of the Correspondent Board; they executed the office of Steward; they nobly vied with each other in promoting the Charity: and each succeeding year exhibited a succession of splendor and munificence united. Some of them, indeed, had already aided the Society by the establishment and support of Schools on various parts of their own estates. Unlike their lordly ancestors, whose pride it was to exercise uncontrolled sway over abject, ignorant slaves, they gloried in the illumination and improvement of their vassals, and generously contributed their time, their countenance, and their substance, toward the extension of objects so desirable.

Ministers of the Church of England, coalesced with their Dissenting and Scottish brethren, in carrying on this great and good Work. The Preacher was annually selected, without any regard to the religious denomination to which he belonged. The Presbyterian followed the Independent; he, in his turn, was succeeded by the Anabaptist; all was harmony, all was zeal. The more that the cause was enquired into, the more it appeared to merit support; and beside a regular annual subscription, valuable donations and bequests were, from time to time, increasing the sphere of the SOCIETY'S influence and usefulness. Two instances of these deserve particularly to be commemorated.

The first of them displays an act of munificence as splendid, as the manner in which it was performed is unostentatious and humble. For some time previous to

the month of April, 1791, a correspondence had been carried on between a respectable clergyman of the Church of England and the Secretary of the SOCIETY, respecting the nature of the institution, the state of the SOCIETY's funds, and the objects to which they are devoted. Inquiries on these points, it seems, were made at the request of a gentleman, who then had it in view to become a benefactor to the SOCIETY, but who wished previously to satisfy himself as to the prospect of utility to the public, from his intended donation. The information wanted, was immediately given, in the fullest and freest manner; and, as the Secretary was assured by his reverend correspondent, to the entire satisfaction of the gentleman at whose desire the correspondence was carried on. The hopes of the members were in consequence excited, of a considerable donation; but their most sanguine ideas were far exceeded by the munificent gift of which they soon after received the notice: For in a letter from the same clergyman, towards the end of March, a trust-deed was transmitted to the Secretary, conveying to the SOCIETY the sum of TEN THOUSAND POUNDS stock in the national fund of the five *per cent.* annuities. The stock was transferred to a most respectable gentleman, *Isaac Hawkins Browne*, Esq. as trustee, to receive the dividends on the SOCIETY's account for a few years, if they should think it proper that the trust should continue so long; but with power to them to take the stock into their own management, in case they should so incline. This donation, so considerable and unexpected, was rendered still more remarkable by the singular delicacy of the generous donor's mind. While he took effectual measures that the benefit of his donation

donation should be enjoyed by the Public, he discovered an equal and no less effectual anxiety, that the benefactor should remain altogether unknown. The SOCIETY are therefore prevented from communicating personally to himself the sentiments of gratitude and respect with which this princely benefaction has impressed their minds. These however, they anxiously embraced the earliest opportunity of expressing to the clergyman through whose channel this correspondence had been conducted, and to the gentleman who had been nominated, and had consented to act as trustee. By them the grateful impressions of the SOCIETY were communicated to this generous, though unknown, friend to religion and his country. As a small testimony of their gratitude (the only one in their power), the SOCIETY unanimously resolved, and immediately *assumed as members* both the gentleman who is appointed trustee, and the clergyman above referred to. The respectable Trustee, Mr. *Browne* has since transferred the stock to the SOCIETY, has qualified himself as a member of the London-Board, by a handsome annual subscription, and by serving the office of Steward.

Soon after the intelligence of this large and uncommon donation had been given, the SOCIETY had the satisfaction to receive accounts of a second accession to their funds, still more considerable than the former, by a legacy of the late *Peter Huguetan, Lord Vanvrybrouwen of Holland*. For many years, this Nobleman had been a regular and liberal benefactor to the institution, at the anniversary meetings of the Corresponding Board in London; and in 1789, the SOCIETY received from

him a donation of five hundred pounds of the four *per cent.* Bank annuities, transferred to them by a deed of trust. After his death, which happened in the course of this year, it appeared, that by his will, he had, amongst a variety of other legacies, to different charitable institutions, and to a very large amount, bequeathed to the SOCIETY in Scotland for propagating Christian Knowledge, the sum of TWENTY THOUSAND POUNDS, for the purposes of the first and second patents; that is to say, for promoting religion, literature, and industry in the Highlands and Islands. His Lordship's executors found it necessary, before paying any of the legacies, to have the authority of the Court of Chancery for their procedure. This occasioned some little delay in the payment of the legacy; but after a friendly process, the SOCIETY was put in possession of this great and munificent bequest.

While Providence was thus miraculously multiplying the resources of the SOCIETY, they were employed in exploring the vast field of their benevolence, both at home, and in distant regions, and in devising the best means in their power, as humble fellow-workers with God, to extend the empire of Knowledge, Virtue, and Happiness.

As the revenue of the Estate in Huntingdonshire, bequeathed to the SOCIETY by Dr. Williams, as already mentioned, and some other branches of their funds, are by the donors specially appropriated to the propagation of Christian Knowledge in America, and other heathen and infidel countries, the SOCIETY has not been inattentive
to

to the proper application of these funds. Two Missionaries are still employed by them in America, viz. the Reverend Mr. *Kirkland* among the Oneida, Onondago, and Seneca Indians, and the Reverend Mr. *Sargant* among the Stockbridge tribes. Of the ardent zeal and indefatigable exertions of the former, the SOCIETY have repeatedly had occasion to report in the warmest terms of approbation. His late journals afford sufficient evidence that his labours are continued with uniform earnestness and perseverance. They exhibit a picture of benevolence, of labours, and of sufferings in the cause of the Gospel, which scarcely has been exceeded since the days of the Apostles. To his pious and unwearied exertions for enlightening the darkened minds of the Indian tribes, and particularly those of Canada, among whom he undertook a long and perilous tour for that purpose, he added the expense of relieving numbers when perishing with hunger. A famine, it seems, prevailed in their country; and his humane and generous mind, shocked with the scenes of misery which he beheld, willingly dictated efforts for the relief of the sufferers, far beyond what his narrow income could afford. The Savages, affected with a deep sense of gratitude, beheld him with the reverence due to a superior being; numbers willingly received his instructions; many, it is to be hoped, to their eternal joy.

The Directors, feeling themselves called upon by the same principles which influenced the conduct of this good man, unanimously agreed to remit an adequate sum for his use, to defray this extraordinary expense, and to testify their warm approbation of his benevolence.

The labours of Mr. *Sargeant*, though in a narrower sphere, have been found faithful and assiduous. What success may ultimately attend the exertions of the SOCIETY in these remote and unenlightened regions, time only can unfold. That many individuals among the Savages have, by the blessing of God, become savingly acquainted with the truths of the gospel, and that the morals and external conduct of great numbers have been improved, there is sufficient ground to believe. One thing is acknowledged by all who have opportunity to be acquainted with these tribes, that those of them among whom the light of the gospel has been in any measure diffused, have become less addicted to excess in the use of spirituous liquors, less cruel and ferocious in their manners, and more attentive to the arts of civilized life, particularly to agriculture. Of late, proposals have been laid before the SOCIETY for some farther extension of their exertions, by establishing schools in the Indian territories, for educating in the principles of Christianity, literature, and civilization, the children of the Indians, particularly those of the Sachems or chief men; and also for sending a new mission into the remote, and hitherto almost unexplored, country of the Cherokees. Those proposals appeared to them to merit attention: The first of them, that for erecting some new schools for the education of Indian youth, they have already taken measures to render efficient; the other is a matter of such difficulty, and attended with so much expense, that far more information must be obtained, as to the method of carrying it into execution, and its probable success, before it can be prudent to make the attempt. A plan formerly under consideration, for conveying the knowledge of the gospel

gospel to Africa, by means of some emancipated and converted negroes of Rhode Island, has again been renewed; and the Directors have written to the respectable clergyman with whom the proposal originated, for such information as may enable them to judge of its practicability.

Before we quit the subject of America, it may, perhaps, be acceptable to some Readers, to peruse the following communication relative to the exertions and success of the SOCIETY in that part of the World. It first appeared in the public prints of the day, in May, 1772, and seems highly worthy of being preserved; and the rather that though the political systems of both the Old and New Worlds have undergone very material alteration since that period, the religious system remains unbroken, undisturbed. It is conceived in these terms:

“ It is with particular pleasure we lay before the public accounts of the success of attempts to spread the gospel among the heathens in America, as nothing can tend more to secure our Colonies in that part of the World, from the ravages and desolations of Indian wars, which have been so severely felt, than bringing those poor benighted people to the knowledge of the Christian Religion, which naturally unites them to us in affection and interest, by the most sacred of all bonds; and every design of this sort merits the greater attention in this country, as it is well known how indefatigable our hereditary and inveterate enemies the French are, in endeavours, by their Missionary Priests, and all manner of art and intrigue, to bring the Indians to embrace the Romish corruptions of Christianity.

“trianity, thereby the more effectually to alienate them
“from us, and to use them as instruments to disturb our
“Settlements, which brought on the last general war,
“that so terribly distressed our fellow-subjects and coun-
“trymen beyond the Atlantic, and left so grievous a bur-
“then on the nation. The HONOURABLE SOCIETY
“IN SCOTLAND FOR PROPAGATING CHRISTIAN
“KNOWLEDGE, whose Missionaries, employed among
“the natives of America, have had very considerable
“success in converting them to the Christian Faith,
“lately received a letter from the Rev. Mr. *James Cald-*
“*well*, Secretary to their Board of Correspondents in
“New England, accompanied with a letter to him from
“the Chiefs of three Tribes of Oneida Indians contain-
“ing their thanks for a present from the SOCIETY;
“which letter, at the same time that it gives an agree-
“able proof how susceptible the wildest of mankind are
“of humanizing impressions, affords a pretty enough
“specimen of the beautiful simplicity of the language of
“Nature, and of the nervous manner in which the
“hearts of Savages, when but a little tutored, will ex-
“press the feelings of gratitude for kindness, wherewith
“they are sensibly touched. The SOCIETY having
“transmitted the two letters to the Board of their Cor-
“respondent Members in London, we very readily
“comply with their desire to have the same published,
“as a means of exciting the assistance of the pious and
“public spirited to an Institution, the laudable designs
“of which are so much connected with the glorious
“purposes of the gospel, and the essential interests of the
“Nation, not doubting but therein we shall highly gra-
“tify all the true lovers of our Holy Religion, and real
“friends

“ friends of their Country, as the charitable zeal for
 “ which the English spirit is so distinguished, cannot be
 “ better exerted than in promoting the good work of this
 “ SOCIETY.

“ The letter from Mr. *Caldwell* is as follows:

“ Elizabeth Town, May 1, 1771.

“ THE present of 10l. sent from the Honour-
 “ able SOCIETY to the Oneida Indians, was delayed for
 “ some time, till we could find out, by what particular
 “ Tribe the Belt was sent, and the most acceptable and
 “ useful remittance. This being done, I received the
 “ following address; a copy of which I hereby trans-
 “ mit you.

“ To the Rev. JAMES CALDWELL.

“ Oneida, Dec. 10, 1770.

“ FATHER,

“ WE have not much to say, but are very
 “ thankful that our Belt has revived after so long a time,
 “ and it's present language sounds agreeable in our ears,
 “ which at the same time reached the heart with pecu-
 “ liar joy, as we are very poor.

“ We return thanks to our Fathers beyond the great
 “ waters, for the consideration they have made us of 10l.
 “ sterling. We thank them from our very hearts, and
 “ also bless God, who has put it into their hearts to shew
 “ us this kindness.

“ The

“The holy word of Jesus has got place among us,
 “and advances. Many have lately forsaken their sins,
 “to appearance, and turned to God. There are some
 “among us who are very stubborn and strong, but Jesus
 “is Almighty, has all strength, and his holy word is
 “very strong too, therefore we hope it will conquer and
 “succeed more and more. We say no more, only ask
 “our Fathers to pray for us, although they are at a great
 “distance. Perhaps, by and by, through the strength
 “and mercy of Jesus, we shall meet in his kingdom
 “above. Farewel.

(Signed) “TAGO WARREN, Chief the Bare Tribe.
 “SUCHNAGEARAT, West Tribe.
 “OJEIKHELA, Tarcle Tribe.”

To return, the SOCIETY considered the providential accession to their funds as a call upon them for increased exertion in their expenditure; they were led to enlarge their ideas, and their plans, to a scale corresponding with their extended capacities of usefulness.

“The remote western Highlands and Islands, of all the countries of Scotland, were the least known to the SOCIETY, and, of all those to which their attention is called by their patents, had least experienced the benefit of their institution. It was resolved that their Secretary, Dr. *John Kemp*, should visit those distant and widely extended districts, enquire into the state of religion, literature, and industry among their inhabitants, and report to the SOCIETY such plans as should appear most likely to promote their improvement.

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The greatest part of two Summers were, accordingly, employed by Dr. *Kemp* in fulfilling this very important and useful mission ; which he did much to his own credit, to the satisfaction of his Constituents, and to the advantage of the regions which he visited. His reception, wherever he went, was gracious and hospitable: The Gentry, the Clergy entered into the views of his embassy ; gave him all needful information ; and engaged to co-operate with the SOCIETY in all their efforts of benevolence: and what must be peculiarly grateful to every liberal mind, though one of the professed objects of the SOCIETY is to eradicate Popery, the Secretary not only met with much personal civility from some of the Clergy of the Roman-Catholic persuasion, but with a liberality of spirit and a zeal which reflect the highest honour on them, they adopted and forwarded the general objects of his mission, particularly by exhorting and using their influence with their people, to send their children to the schools of the SOCIETY, to be instructed in literature, and in those great principles of religion in which all sects among Christians are united. It was a sight, assuredly not common—a Protestant minister, commissioned by the SOCIETY for propagating Christian Knowledge, attended in his progress by Roman Catholic priests, and they zealously joining with him in common efforts, to promote the reading of the Scriptures among the youth of their own community,

What the views of the SOCIETY were in employing their Secretary on this service; what ideas presented themselves to his mind from an actual survey of the Country; and what propositions he was thence enabled

to

to make, toward ameliorating the condition of those forlorn tribes—for all these the Reader is referred to the Appendix of the annual Sermon preached at Edinburgh, in 1791.

A discerning and generous English Public will, from Dr. *Kemp's* statement of things, be guarded against the illiberal insinuation thrown out by some, That the SOCIETY is getting too rich, and therefore stands in no need of farther support. If such an idea is *seriously* entertained, it may be necessary to request only a moment's attention to a brief abstract of the annual expenditure, and to a few facts immediately connected with it.

From this abstract it appears, that they have erected and endowed, no less than *three hundred and twenty-three* schools for religion, the first principles of literature, and industry, at the annual expence of *three thousand, two hundred and fourteen pounds, ten shillings*; sixteen of which are new establishments within the current year. At these seminaries are educated, from fourteen to fifteen thousand children; who, but for the means of instruction thus afforded them, would, in all probability, be bred up in ignorance and idleness:

—That they employ *twelve* missionary ministers and catechists in remote parts of the Highlands and Islands, or among the ignorant Highlanders settled in the great towns of Scotland, at the annual expence of *two hundred and ninety-six pounds*.

—That

—That they bestow a bursary, or pension, of 15 pounds per annum, on *each of six Students of Divinity* having the Gaelic language: hence, *ninety pounds per annum*:

—That they employ *two* missionary ministers, and one schoolmaster, among the Oneida and Stockbridge Indians of North America, (being the destination of certain legacies bequeathed to them), at the annual expence of *one hundred and forty pounds*.

Such is their fixed scheme of expenditure for the current year, amounting in all to *three thousand, seven hundred and forty pounds, ten shillings*—a sum it will be acknowledged of very considerable magnitude.

But besides this, they have subjected themselves to a variety of other necessary, though incidental expenses.

They are carrying on the translation and printing of the last volume of the Old Testament Scriptures in Gaelic, besides a new edition of 20,000 copies of the Gaelic New Testament, under the superintendence and revision of the Reverend *John Stuart*, Minister of Luss (the translator of two volumes of the Old Testament,) whose labours, in that line, have been of much benefit to the public, and have done great credit to himself in the estimation of all competent judges. The expence of paper alone for this work, amounts to *one hundred and seventy-eight pounds for the current year*.

They have to pay of annuities, in consequence of sums left to them as residuary legatees, *one hundred and eighty nine pounds*.

Of

Of land and house taxes, *one hundred and eight pounds.*

They defray the expence of *many* of the candidates who come to Edinburgh for examination with proper certificates of their character, and often of their residence there, weeks together, for their improvement before they are sustained, and enrolled in their books, as qualified for being employed as schoolmasters in their service.

When they remove schoolmasters from one station to another, (and sometimes they are at considerable distances), they always make them an allowance for the expence. And the last mentioned, though not the least expensive article of this class, they furnish the schools on their establishment, especially those in remote places, where they are not otherwise to be had, and where besides the people are too poor, or too ignorant of their value, to purchase them, with the books absolutely necessary for carrying on the education of youth; spelling books, catechisms, New Testaments, and Bibles, both English and Gaelic.—It is to be added, that at present the books printed for the use of the SOCIETY'S schools are nearly exhausted.—To furnish the necessary supply, will subject the SOCIETY to a heavy expence next year.

These three last articles, cannot be estimated, on an average, at less than four hundred pounds per annum.

Such are the great objects to which the funds of the SOCIETY are devoted, and such, as nearly as it can be estimated, is the amount of the sums laid out in promoting them.

From

From the whole it appears, that if the resources of the SOCIETY have, through the blessing of God, proved abundant, they have to their full extent been applied. An unbounded field for cultivation still presents itself and new claims are still addressed by ignorance and misery to the compassion of the enlightened and benevolent.

This Narrative may be concluded with informing those into whose hands it may fall, that, encouraged by the liberal spirit and conduct of many respectable Members of the Church of England, who patronized the Institution, though the London Branch of it had been conducted principally by Dissenters, and Members of the Church of Scotland, it was, with the perfect concurrence of the Parent Board, this year resolved, that the annual Sermon should be preached by a Clergyman of the Establishment. The Honourable and Reverend *George Hay Drummond*, Brother to the Earl of *Kinnoull*, and Son to his Grace the late Archbishop of York, readily undertook that service; and the Reverend *John Newton*, Rector of St. Mary Woolnoth, Lombard-Street, with equal frankness granted the use of his Church, and consented himself to read the Church-Service.

From the whole it appears, that if the intention of the
Society have through the blessing of God, moved
forward, they have to their full. And it is
an appointed and for constitution will produce the
and new claims are still admitted by experience and the
law to the completion of the period and time.

This Narrative may be concluded with informing
into whole hands of any fall, that, encouraged
by the Lord's Spirit and example of many respectable
Members of the Church of England, who patronized
the Institution, through the London Branch of it
had been chiefly and principally by Dissenters and
Members of the Church of Scotland, it was with
the great & constant of the Trustees Board this year
resolved, that the annual Extrem should be preached
by a Clergyman of the Establishment. The Honourable
and Reverend Father, His Majesty's Bishop to the
East of Kent, was sent to the Chair the late Arch-
bishop of York, a truly noble and worthy man, and the
Reverend John James, Rector of Woolwich.
According to the usual custom, the Bishop
of the Church and cathedral bishop, to read the Church

28 SE 60

S E R M O N V.

Preached Feb. 3, 1793, at the Scots Church, London Wall,

ON OCCASION OF THE

TRIAL, CONDEMNATION, AND EXECUTION

OF

LOUIS XVI.

LATE KING OF FRANCE.

VOL. II.

Q

S E R M O N V.

Printed by J. B. Nichols, London Wall.



TRIAL, CONDEMNATION, AND EXECUTION

OF

LOUIS XVI.

LATE KING OF FRANCE.

9

Vol. II.

(822)

TO

THE CHRISTIAN SOCIETY

WHICH ASSEMBLES FOR PUBLIC WORSHIP

AT THE

SCOTS CHURCH, LONDON WALL

MY VERY DEAR FRIENDS,

PERMIT me to embrace the opportunity which the present publication affords, of thus expressing the affection and gratitude with which my heart overflows toward you. Let this short address remain as a monument, of the sacred union which has subsisted between us these twenty-two years past, after I am mingled with the dust of my predecessors, and let it admonish us to aim constantly at an union *eternal in the heavens.*

It gives me pleasure to draw from obscurity and to rescue from oblivion a valuable and interesting tract*, by one who, a century ago, occupied the honourable station which I now so unworthily fill. The Scots Church was then a numerous and respectable society; it has all along maintained respectability and reputation; and my highest earthly ambition is to transmit my Charge as I found it, united, improving, and prosperous, to my successor. Deeply sensible that the only means of securing this is the joint cultivation of a spirit of concord, and persevering efforts to keep alive and promote the interests of pure and unadulterated religion, I call upon you to keep the unity of the spirit in the bond of peace; to look out your own salvation with fear and

* Mr. Fleming's Discourse, on the Rise and Fall of the Papacy, first published in the year 1700, and reprinted together with the following Sermon.

trembling;

*trembling ; to live by the faith of the Son of
God : and I earnestly pray to God to send the
Spirit of his Son into your hearts, that this
mind may be in you, which was also in Christ
Jesus.*

I remain,

With unfeigned and increasing affection,

Your much indebted,

And grateful, Friend and Pastor,

HENRY HUNTER.

Bethnal-Green Road,
21st Feb. 1793.

(1833)

...and I earnestly pray for you to feel the
...of his Son into your hearts that this
...may be in you, as it is in mine.

With united and increasing affection,
Your much attached friend,
And faithful friend and fellow,

HARVEY W. HARRIS

...

PREPARED BY
G. 3

P R E F A C E.

THE sentiments which I have ventured to express in the following Discourse, first from the pulpit, and now from the press, are, I have reason to believe, those of the whole British nation. Whatever difference of opinion may have prevailed respecting the necessity, the nature, and the progress of the French Revolution, there seems to be but one opinion respecting the horrid scene acted at Paris on the twenty-first of January last—the public decapitation of Louis XVI. namely, that it was an act of complicated inhumanity and injustice.

But what has the pulpit to do with politics? It has to do with every thing which relates to the moral government of the great Supreme. It's very province is to point out, and to impress, remarkable dispensations of Providence; to compare events, as they arise into light, with what

is written in the word of God; to direct men's eyes through the revolutions which are continually affecting the state of this world, to the perpetual progress, and the everlasting establishment, of the Redeemer's kingdom. The effort made to this purpose was not unacceptable to the people of my own charge, for they have solicited its publication; and to gratify them, more than to please myself, I have complied.

But, on the present occasion, I feel myself bound to acknowledge, that I wish the character of Author to be lost in that of Editor. It will be sufficient honour to this trifle of my own, to announce the re-appearance of my respectable Predecessor; and to prepare the way for his learned, ingenious, and instructive discourse on the *Rise and Fall of the Papacy*. The importance of the subject, the ability displayed in Mr. Fleming's mode of treating it, the justification of several of his conjectures by recent events and present appearances, the scarcity of the tract likewise exciting public curiosity, determined me to undertake this republication.

publication. I was farther impelled from the consideration of the relation in which I stand to the Author, as lineally his Successor in the pastoral care of the Scots Church, then at Founders' Hall, Lothbury, now, London-Wall. It was at first my intention to have reprinted only those remarkable and striking passages which refer to the times in which we live. But on maturer reflection, and by the advice of friends whose judgment I highly respect, I have been induced to present the entire discourse, with the dedication and prefatory address, in its original form: and this I do the more readily, that, whatever solidity and truth may be in Mr. Fleming's *Apocalyptical Conjectures* (for his modesty permits him not to use a stronger expression) his *practical* observations must always and universally be seasonable and useful,

If the view here given of ancient prophecy, and the confirmation of the truth of God by history, experience, and the whole tide of events, shall be an inducement to any to *search*, to ponder, to compare,

pare, and to delight in *the Scriptures*; and
 serve to awaken attention to the ways of
 God's holy Providence, an important point
 will be gained, and a great public benefit
 conferred. May the blessing of Heaven
 crown every attempt which has such an
 object in view.

THE
WISDOM OF GOD
IN THE
GOVERNMENT OF THE WORLD.

DANIEL ii. 19—23.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee.

THOUGH the Supreme Ruler of the Universe conducts and controls all his creatures, and all their actions, yet in ordinary events his agency is less observed, and therefore

is less acknowledged. A careless, slumbering world is therefore, from time to time, roused to attention, by dispensations of Providence which are out of the usual course of things; and violent stimulants are necessarily employed to disturb the lethargy of inconsideration and worldly-mindedness. If ever there was a period in the history of mankind when the hand of Heaven was rendered visible, in the production of extraordinary events, and these apparently pregnant with others still more interesting and important, it is the present. What "wars and rumours of wars?" What ferment in the nations! What mortality among the potentates of the earth! What dissolution of the bands which unite man to man, and country to country! Comets glaring in the sky! "and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." The signs of the times are so striking, that they seem to call on the ministers of religion carefully to observe them, and earnestly to impress on the minds of those to whom they minister, serious attention to the ways of Providence, and a wise improvement of them, as Men, Britons, and Christians.

In

In this view, I deviate, on the present occasion, from the regular course of religious instruction pursued in this place; if it can be deemed a deviation, to call on the people of my charge, to behold "the arm of the Lord revealed;" to pray, and to prepare, for the extension of the Redeemer's kingdom; to purify their hearts, and to reform their lives; that, seeing the "judgments" of God "are in the earth, the inhabitants of the world may learn righteousness."

The words which I have read refer to a noted passage of ancient sacred history. Nebuchadnezzar the king of Babylon had just carried into captivity the wretched remains of the Israelitish nation, once the wonder and the glory of the whole earth. Among other captives of note was this Daniel, and his three illustrious companions; destined of High Heaven to carry with them, into a land of ignorance and idolatry, the gift of prophecy, and the knowledge of the living and true God. Providence speedily furnishes an opportunity to the young prophet of displaying to advantage those rare endowments with which the divine Spirit had enriched him. The royal couch is visited with the visions of the Almighty. A regular series of distinct and impressive images is made to pass through the

the

the king's mind in sleep, by the power of Him, in whose hands are the hearts of princes. In the morning the impression remains, but the images are entirely effaced; and no effort of waking memory can recal them. The wise and learned are consulted, in the view of removing the load which oppressed a troubled monarch's breast; but in vain, for what human skill extends to a case like this? Exasperated because magicians could not operate an impossibility, Nebuchadnezzar dooms all the wise men of Babylon, and Daniel among the rest, to instant death. A delay of execution is entreated on the part of Daniel and his fellows, and is obtained. Recourse is had to prayer, and an answer of peace is given. "Then was the secret revealed unto "Daniel in a night vision;" and not only so, but the power of recollecting it is at the same time conferred, together with the still greater gift, of unfolding the historical events which were mysteriously wrapped up in the vision. This instance of the divine power and condescension overwhelms the prophet with wonder, joy, and gratitude, and suggests the rapturous expressions in the text: "Blessed be the name "of God for ever and ever: for wisdom and "might are his: And he changeth the times "and the seasons: he removeth kings, and seth
"teth

“teth up kings : he giveth wisdom unto the
 “wife, and knowledge to them that know un-
 “derstanding : He revealeth the deep and se-
 “cret things ; he knoweth what is in the dark-
 “ness, and the light dwelleth with him. I
 “thank thee, and praise thee, O thou God of
 “my fathers, who hast given me wisdom and
 “might, and hast made known unto me now
 “what we desired of thee.” A few of the im-
 portant, immutable truths, contained in these
 words, are now to be submitted to your serious
 consideration, and illustrated by history and ex-
 perience.

Observe, I. How every “creature is made
 “subject to vanity.” “The times and the
 “seasons are perpetually changing,” and, with
 them, all the counsels, and all the affairs of
 men. The revolutions of day and night are not
 more steady and certain than those which affect
 the state of the moral and political world. Alas,
 these last have all the certainty of change to
 which the former are subjected, but without
 their steadiness and uniformity. An unvarying
 law of Nature directs the one ; human passions,
 more variable than the wind, mingle with the
 other, and perplex, confound, subvert all things.
 On tracing up mighty revolutions to their source,
 it

It was a little spring which a man might have stopped with the sole of his foot; but which, permitted to flow on, gradually strengthens itself with auxiliary streams, till it becomes a mighty torrent, defying all resistance and opposition; and which, like the river of Egypt, having deluged an empire for a season, retreats again as fast, and silently steals away in various thirsty channels into the Ocean. To no purpose have attempts been made to attach permanency to human things. All have failed, and fail they ever must. The foundation is insecure, the builders ignorant, feeble, and unskilful, and the materials perishable. Imperial and pontifical Rome presents one among "a cloud of witnesses," to attest the truth of this. And let not the Nations be alarmed at the efforts of an upstart modern Republic, that would raise phoenix springing up out of the ashes of expiring royalty, to acquire universal dominion, under the insolent pretence of extending liberty. A cause which affects to despise principles hitherto respected among men, which tramples under foot the sacred institutions of religion, which turns a deaf ear to the voice of misery, which has polluted itself with innocent blood, is not honourable, and cannot prosper. In such a state of things, "the change of times and seasons" is
 "a consummation

"a consummation devoutly to be wished;" and it is a consolation to reflect, that "verily there is a God who judgeth in the earth." But what calamities may be endured; what rivers of innocent blood flow, in settling the dire contention! My heart bleeds to think of my brave, generous countrymen, exposed to the dagger of the assassin, or to combat in the field, or on the flood, with the executioners of demons in human form, men whose "tender mercies are cruelty." I flee for relief to a

II. Important truth conveyed by the prophet, namely, That the counsels of Heaven blending with the purposes of men, give them a consistency, a solidity, a direction, an importance not their own. "Wisdom and might are his;" "and He changeth the times and the seasons:" as it is written by another Prophet, and transcribed from him by the Apostle of the gentiles; "I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent." One of the severest threatenings contained in the word of God, and, where it has been executed, the severest of punishments, is to leave men to themselves; "My people," says an offended God, "would not hearken unto my voice; and Israel would none of me.

“ So I gave them up unto their own hearts lust;
“ and they walked in their own counsels:” and
in another place, “ Ephraim is joined to idols,
“ let him alone.” But even in permitting men,
whether nationally or individually, to entangle
themselves in their own devices, an over-ruling
Providence is carrying on plans of wisdom and
mercy unto perfection; and “ the wrath of man”
is made to “ praise God,” and to work out his
righteousness. All history confirms this. The
particular event which I shall produce in proof;
is the most interesting and illustrious that ever
visited the world. I give it, without a com-
mentary, in the words of an inspired Apostle.
Having quoted this notable prediction from the
Psalms, concerning the Messiah, “ Why did the
“ heathen rage, and the people imagine vain
“ things? The kings of the earth stood up, and
“ the rulers were gathered together against the
“ Lord, and against his Christ;” Peter thus
proceeds to make the application: “ For, of a
“ truth, against thy holy Child Jesus, whom
“ thou hast anointed, both Herod and Pontius
“ Pilate, with the gentiles, and the people of
“ Israel, were gathered together, for to do what-
“ soever thy hand, and thy counsel determined
“ before to be done.” From ignorant, erring,
corrupted man, what is to be expected but con-
fusion,

fusion, inconsistency, violence, every evil work? but under the subduing hand of Omnipotence all is order, harmony and peace. Europe, at this moment, presents a scene of dreadful agitation; and when, and by what means, the storm is to subside into a calm, is a secret which "the Father hath kept in his own power;" and which "the day shall declare;" but surely it is not presumption to express a belief, that the final issue will undoubtedly be favourable to the great interests of truth, virtue, and religion. France is apparently severed, and for ever, from the See of Rome, and thereby a considerable diminution of popish usurpation is effected. A separation not to be ascribed, indeed, to religious illumination, to free enquiry producing conviction; but to impatience of all restraint, but to the frenzy of the day, but to a prevailing character of irreligion. Nevertheless, when the storm *shall have* spent itself, and calamity shall have subdued that aspiring people to serious reflection; when reason shall have resumed it's empire, and conscience returned to the exercise of it's sacred rights, is it not to be hoped, that this eldest son, this chief support of the Roman Catholic Church, may be disposed of Heaven to tender to Great Britain a fraternity which she can with safety, with wisdom, and with honour,

accept—a fraternity in cultivating universal peace, and in promoting “pure and undefiled religion?” “The Lord reigneth, let the earth rejoice: let the multitude of isles be glad thereof.”

III. The elevation and depression of princes is peculiarly the work of Providence. “He removeth kings, and setteth up kings.” This is no place for discussing the nature, forms, and principles of government. It is sufficient for my present purpose to say, that royalty, variously modified, has been, and is, in almost every age and nation of the earth, the mode of governing mankind; and may therefore be justly considered as “the ordinance of God:” and every ordinance of God is respectable. In the rise and fall of sovereigns, the interests, and the fate of millions are involved: and this it is that stamps them with importance in the eye of sound reason, as in that of eternal Providence. God is accordingly represented in Scripture as both giving and taking away kings in his anger. The prolongation or abridgment of their life and sovereignty is, according to circumstances, a blessing or a curse to the world: and both are the operation of Him who “doth according to his will in the army of heaven, and among the inhabitants

"inhabitants of the earth." But the elevation and downfall even of princes, in the ordinary course of events, make but a slight and transitory impression. "His breath" too goeth forth; "and he returneth to his earth," like other men. "One goeth and another cometh;" the wonder is soon over, and the change is hardly felt—sad humiliation to the pride of man! But when God is pleased to create an unusual, or a new thing in the earth; when the exaltation or removal is effected by the instrumentality of men, with an accumulation of singular circumstances, we are constrained to attend to the human agency which interposed, and to the spirit which directed it. Of this nature is the dreadful tragedy so lately acted in a neighbouring country, and which has issued in the barbarous and bloody execution of one of the most humane of men, and most gentle and beneficent of princes: an act so atrocious in itself, and accompanied with aggravations so horrid, that every one, not lost to humanity, must wonder who could perpetrate it. Considered as the work of man, this event inspires horror, or kindles indignation. The reasons assigned for dooming the devoted victim to death are, many of them, an insult to human understanding, and a barefaced mockery of justice. The unneces-

sary and wanton triumph expressed over fallen royalty, argue the lowest and most brutal insensibility. The indecent haste employed in executing the dreadful sentence, exhibits a determination hostile to all the finer feelings of the heart, and all the more solemn suggestions of conscience. The treatment of the bleeding corpse discovers a spirit of vengeance worthy of him who is a murderer from the beginning. "Curst be their anger, for it was fierce, and
"their wrath, for it was cruel! O my soul,
"come not thou into their secret, unto their
"assembly mine honour be not thou united,
"for in their anger they slew a man," a king.—
But, as the operation of the great Supreme, every thing assumes a different aspect. The tide of human wrath subsides; a Convention shrinks into an hillock of reptiles; the words *Monarchy* and *Republic* become equally a term of pity or of derision, and the bullying of a Despot, or of a Demagogue, sinks into equal contempt. In the instance before us, whatever may have been the motives and the views of the actors in this awful scene, Providence clearly seems to have been consulting both the reputation and the everlasting happiness of the Sufferer himself. Had his career of sovereignty rolled quietly along to the end, it might have terminated,
like

like that of his ancestors, many days hence, inglorious and unregretted. Absorbed in the dissipation of an ostentatious, luxurious court, his mind might have remained a stranger to the dictates, and to the consolations, of religion. Adversity has brought to light intellectual powers which the world ascribed not to him before, and experience of the absolute nothingness of all earthly grandeur raised his soul to the contemplation, the pursuit, and, I trust, the attainment of immortal felicity. The sentiments expressed in the paper which he composed immediately previous to his death, now in every one's hands, are worthy of a man, of a king, of a Christian. What fortitude in the prospect of approaching dissolution, arrayed in all its terror! What humility in acknowledging himself the frail, the fallible, the guilty creature! What magnanimity in stifling every emotion of resentment against his enemies! What paternal love, of, and tenderness to, his country! What an affecting display of the social and domestic virtues! All excites admiration, and commands respect; the whole display fills the heart with alternate regret and indignation; regret in contemplating the hard fate of such a victim, indignation at the barbarians who remorselessly embued their hands in his blood. The event

has furnished an occasion of unfolding, in a very striking light, the different characters of the two rival nations; much to the advantage of our own. Britain mourns, sincerely mourns, the premature fall of a foreign prince against whom she had no small ground of offence. She has forgotten that it was Louis who severed America from her, and thereby meant to enfeeble and humble her. She sees with concern the unkind, the ungenerous counsels of that day, recoiling on his own devoted head; and loses all thought of the enemy and of the king, in respect for the virtues, and sympathy in the sufferings, of the man. France, on the contrary, revels in the blood of her native prince; once the pride and the delight of every eye, and the theme of every tongue; exults in the miseries of him who, under Providence, conferred upon her that very liberty which she understands so ill, and is abusing so shamefully. Let these considerations be, by the blessing of God, improved by us.

As a ground of national gratitude and joy for the innumerable and unspeakable blessings which, as a nation and a people, we possess. They are all the gift of a kind Providence, and for them we are deeply responsible. They are
real

real blessings only in so far as they are accompanied by the spirit of true religion; for unless religion sanctifies and supports all the rest, possession is both insecure and unsatisfactory. The best way in which a man can serve his country, is to be unfeignedly good. He does most toward a reformation of the state, who is at pains to amend his own life, and he is the most loyal of subjects who fears God. We have in the present state of our neighbours a loud warning not to listen to men who are given to change, to know when we are well, and to be thankful for it. It is easy to undermine and to demolish, but to build up requires time, and cost, and labour. In the rage of innovation men do not always stop where they intended, nor even where they wished. Who could have thought, three years ago, of the event which we this day deplore? Many things at home, no doubt, call for reformation, and the voice of that call will, I trust, be heard and complied with. But truth is never loud, rash, and violent. Many reforms of our excellent constitution have been made, and many defects in it supplied, since it's first establishment. Time and experience will, probably, discover still farther defects, and point out the propriety and necessity, as well as the nature

nature of the remedy. As wise men and good subjects, let us meanwhile prize and improve what we already enjoy, and not increase the evil by restlessness and discontent. Domestic union will most successfully encounter, and most speedily terminate, foreign discord.

Could my feeble voice, at the same time, reach the ears of our rulers; I would obtest them under every tender, every sacred adjuration, to meet the known and reasonable wishes of the people, and interpose the power committed to them, toward the removal, or at least the alleviation of real distress. The industrious poor labour under many hardships which admit of a remedy. The oppression of the poor's rate is, in innumerable instances, intolerable, and loudly calls for immediate, vigilant, and persevering inspection. The price of every necessary of life is, beyond all example, exorbitant; an unfeeling, systematic scarcity and supply is tolerated, connived at, encouraged. Oppression has driven our neighbours into madness. May our governors, inspired with the wisdom which is from above, foresee and prevent the contagion at home; and fix their empire in the hearts of a loyal, affectionate, and a grateful nation!

But

But all this refers only to temporal and transitory interests. As Christians we have infinitely higher and more important concerns at stake. Change, decay, mortality, are necessarily attached to ours, as to the other empires of this world. "See then that ye refuse not him that speaketh from heaven:" whose voice is now dreadfully shaking the earth, and who "hath promised, saying, "Yet once more I shake not the earth only, but also heaven. And this word, *Yet once more* signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving, a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."— Seeing "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God." Let the inferior character of Briton be ever under the animation and control of the higher character of Christian, and the duties of the man and the citizen be directed by the love of the Redeemer of mankind. Let every one feel the obligation of assisting the counsels, and the arms, of his country, by his fervent prayers
to

to the great Disposer of all events, who is evidently furthering his wise and gracious purposes, through the midst of all this bustle and confusion, and, without the knowledge or concurrence of senators and cabinets, is maturing the affairs of the world for their grand consummation. And when the second glorious Creation shall be finished, it shall be celebrated like the first, "When the morning stars sang together, and all the sons of God shouted for joy:" and God himself, having surveyed the extended plan of his Providence, from first to last, shall pronounce "all" to be "very good."

"I thank you very much, whatever we receive, a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." Let the inferior character of Britain be ever under the animation and control of the higher character of Christian, and the duties of the man and the citizen be directed by the love of the Redeemer of mankind. Let every one feel the obligation of assisting the couplet and the state of his country, by his fervent prayers

ADDITIONS

ADDITIONS AND ILLUSTRATIONS.

WHAT mortality among the potentates of the earth!

Page 236. l. 14.—Leopold II. Emperor of Germany, was suddenly carried off, as is suspected, by poison, March 1, 1792. Gustavus III. King of Sweden, was mortally wounded by an assassin, in the height of a public festivity, on the 16th of the same month; and Louis XVI. of France, fell by the hand of the executioner, January 21, 1793. All within the compass of a few months. An awful lesson to princes!

A cause which affects to despise principles hitherto respected among men, &c. Page 240. l. 21.—A declaration of atheism was lately made in the National Convention of France, by one of its members, and received with loud applause. The observance of the Christian Sabbath has long been neglected and derided in that country, and the sittings of their Assemblies and Convention pay no regard to "the day of sacred rest." This accounts, in part, for many of their enormities in conduct. Men who have cast off all "fear" of "God" will be little disposed to "honour the king:" and of those who dare to "blaspheme the God of heaven," there is little hope that they will "repent of their deeds."

The

The reasons assigned for dooming the devoted victim to death, &c. Page 245. l. 25—I take the liberty of transcribing some of them, as an admonition to my countrymen to be grateful, and to rejoice, that their lives and property are maintained and secured on far better principles, and at the disposal of more equitable judges.

Louvet. “Representatives, the safety of the Republic is in your hands. Pay homage to the national sovereignty. Should you fall by the daggers of tyrants, you will enjoy the enviable consolation of having done your duty. My opinion is unchangeable, death, according to the constitution.”

Leonard Bourdon. “Death, for two reasons: general safety, and the crime; and, from humanity, let the execution be within twenty-four hours.”

Jean Bon St. André. “This is a combat of liberty against tyranny, and this combat is death. The punishment is indeed terrible, but in this case it becomes a duty. To give an example to all nations who wish to be free, to annihilate tyranny, I am compelled to pronounce the punishment of death.”

Pons de Verdun. “Louis has gone beyond the bounds of his constitutional inviolability. I see the same difference between those crimes provided for by that constitution which he first annihilated, and those of which he has rendered himself guilty, as between poisoning and assassination. By exceeding the measure of the crime, the punishment incurred ought to be the greater.”

"greater. The King as an individual has placed him-
 "self, with regard to punishment, on a footing with un-
 "privileged conspirators, for with regard to criminality
 "he has been always privileged. He is more criminal
 "than they. Should this be a reason for treating him
 "with less severity? The rights of man loudly exclaim
 "against such injustice. They would reproach me
 "with disguising it under the name of policy; with
 "covering it under the pusillanimous pretence of false
 "incompetence; and weakly should I suffer myself to
 "be frightened with vain phantoms. Louis has been
 "accused by the whole nation of having conspired against
 "it. We have declared him guilty. My conscience
 "bids me open the penal code. It pronounces against
 "Louis the sentence of *death*, which several of his ac-
 "complices have already suffered."

J. B. Lacoste, du Cantal. "The tyrant, while alive,
 "is like a light-house to our internal and external ene-
 "mies—When dead he will be a terror to the combined
 "kings and their satellites. His ghost will disconcert
 "the projects of traitors, put an end to faction and dis-
 "turbance, give peace to the Republic, and at length
 "destroy those prejudices which have too long disturbed
 "mankind. The tyrant has been declared guilty of the
 "greatest of crimes—of attempting to enslave the na-
 "tion. The law pronounces death against such an at-
 "tempt. Submissive to the law, I vote for *death*."

Robespierre. "Because you have established your-
 "selves the judges of Louis without the usual forms, are
 "you less his judges? You cannot separate your quality
 "of

“of judge from that of legislator. These two characters are indivisible. You have acknowledged the crimes of the tyrant. It is your duty to punish them. No consideration should make you hesitate respecting the punishment reserved for the greatest criminal that ever existed. I vote the punishment of *death*.”

Danton. “I am a republican, and do not hesitate respecting the choice of that punishment reserved for Louis the last. You ought to strike a terror into tyrants. I vote for the punishment of *death*.”

Robert. “I vote for *death*: and if any regret remains, it is, that my sentence does not extend to all tyrants. I would condemn them all to *death*.”

Féron. “Were it possible that the majority should pronounce only imprisonment, I would move that a veil might be thrown over the bust of *Brutus*. I vote for *death*.”

Barrère. “The tree of liberty does not flourish unless moistened with the blood of kings. I vote for *death*.”

Egalité. “Those who have made, or may make attempts against the sovereignty of the people, deserve death. I vote for *death*.”

Jean de Brès. “I pronounce the *death* of the tyrant, because I consider his death as the death-blow to faction.”

Lakanal.

Lakanal. "A Republican is a man of few words. The motives of my opinion are here—(laying his hand on his breast)—I vote for *death*."—But enough. To doom a fellow creature, in cold blood, to *death*, on such pretences as these! May Heaven long preserve to my country wiser and more righteous tribunals!

The sentiments expressed in the paper which he composed immediately previous to his death, &c. Page 247. l. 11.—As far as this publication can preserve and extend the knowledge of that affecting memorial of a good prince, it shall be done. I therefore subjoin a translation of it.

"In the name of the Most Holy Trinity, the Father, the Son, and the Holy Ghost, this day, the 21st of December, 1792, I, LOUIS the XVIth of the name, King of France, having been for more than four months imprisoned with my family in the tower of the Temple at Paris, by those who were my subjects, and deprived of all communication whatsoever, ever since the 11th instant, with my own family; moreover, being implicated in a trial of which it is impossible to foresee the issue, on account of the passions of men, and for which no pretext or means can be found in any existing law; having only God for the witness of my thoughts, and to whom I can address myself, I here declare, in his presence, my last will and sentiments.

"I leave my soul to God, my Creator; I pray him to receive it in mercy, and not to judge it according to its deserts, but according to those of our Lord Jesus
 Vol. II. S Christ,

Christ, who offered himself a sacrifice to God his Father, for us men, however unworthy, and for me the most unworthy. I die in the communion of our mother, the Catholic, Apostolic and Roman Church, who holds her powers by an uninterrupted succession from St. Peter, to whom Jesus Christ entrusted them. I firmly believe and acknowledge every thing contained in the commandments of God and the church, the sacraments and mysteries, such as the church teaches and hath always taught them; I have never pretended to make myself a judge of the different modes of explaining the dogmas which divide the church of Jesus Christ, but I have conformed, and will always conform, if God grant me life, to the decisions which the higher ecclesiastics of the Holy Catholic Church give, and shall give, conformably to the discipline of the church followed since Jesus Christ. I lament with all my heart, our brethren who may be in error, but I pretend not to judge them, and I love them no less in Jesus Christ according to what Christian charity teaches us; I pray God to pardon me all my sins; I have endeavoured to know them scrupulously, to detest them, and to humble myself in his presence. Not being able to avail myself of the ministry of a Catholic priest, I pray God to receive the confession which I have made, and above all my profound repentance for having put my name (though it was against my will) to acts which may be contrary to the discipline and belief of the Catholic church, to which I have always remained sincerely united in heart; I pray God to accept of my firm resolution, if he grant me life, to make use as soon as I can of the ministry of a Catholic Priest to confess myself of all my sins, and to receive the sacrament of repentance;

ance; I request all those whom I may have offended through inadvertence, for I do not recollect having knowingly offended any one, or those to whom I may have given bad example or scandal, to forgive me the evil which they think I have done them.

“ I entreat all charitable persons to join their prayers with mine to obtain of God the pardon of my sins.

“ I forgive, with all my heart, those who have made themselves my enemies without my having given them any cause; and I pray God to forgive them, as well as those who, through a false or mistaken zeal, have done me much evil.

“ I recommend to God my wife, my children, my sister, my aunts, my brothers, and all those who are attached to me by the ties of blood, or in any other manner whatsoever. I pray God particularly to look with the eyes of mercy on my wife, my children, and my sister, who have long been the partners of my sufferings; to sustain them by his grace, if they should lose me; and as long as they shall remain in this perishable world. I recommend my children to my wife; I have never doubted her maternal tenderness for them. I recommend to her, above all, to make them good Christians, and honest members of society; to make them consider the grandeurs of this world, if they are condemned to prove them, but as things dangerous and perishable, and to turn their views towards the only and solid glory of eternity. I request my sister to continue her tenderness

to my children, and to be a mother to them, if they should have the misfortune to lose their own.

“ I entreat my wife to forgive me all the evils which she suffers on my account, and the uneasiness which I may have caused her in the course of our union; as she may be assured, that I remember nothing against her, if she thinks she has any thing to reproach herself with.

“ I earnestly recommend to my children, next to their duty to God, which they ought to prefer to every thing, to maintain mutual union, submission, and obedience, to their mother, and gratitude for all the cares which she incurs for them, and in memory of me.

“ I entreat them to consider my sister as a second mother. I recommend to my son, if he should have the misfortune to become king, to think that he owes himself entirely to the good of his fellow citizens; that he ought to forget all hatred and all resentment, and especially whatever relates to the misfortunes and uneasiness which I experience; that he cannot promote the good of the people but by reigning according to the laws; but, at the same time, that a king cannot make the laws respected, and do the good he wishes, but in proportion as he has the necessary authority; and that, without this, being fettered in his operations, and inspiring no respect, he is more injurious than useful. I recommend to my son to take care of all the persons who were attached to me, as far as his circumstances shall give him the means; to think that this is a sacred debt which I have contracted

to the children or relations of those who have died for me, and next, to those who are unfortunate on my account. I know that there are many persons of those who were attached to me, who have not conducted themselves towards me as they ought, and who have even shewn me ingratitude; but I forgive them (often, in the moments of trouble and effervescence, a man is not master of himself); and I entreat my son, if he should have the opportunity, to remember only their misfortunes. I could wish to be able to testify my gratitude to those who have displayed a true and disinterested attachment to me. On the one hand, if I was sensibly affected by the ingratitude and disloyalty of persons to whom I had never shewn any thing but favours to them, their relations, or friends; on the other, I have had the consolation of seeing the gratuitous attachment and interest which many persons have shewn to me. I entreat them to accept of my thanks; in the situation in which things still are, I should be afraid of bringing them into danger, if I were to speak more explicitly; but I recommend particularly to my son to seek all occasions of discovering them.

"I should, nevertheless, think that I calumniated the sentiments of the nation, did I not openly recommend to my son M. M. de Chamilly and Hu, whom their true attachment to me induced to shut themselves up with me in this mournful residence, and who were near being the unhappy victims of what they did. I also recommend to him Cleri, with whose attention I have had every reason to be satisfied since he has been with me. As it is he who has remained with me to the last, I request M. M. of the *Commune*, to deliver to him my

clothes, my books, my watch, my purse, and the other little effects which have been deposited at the Council of the Commons.

“ I also most willingly forgive those who guarded me, the ill-treatment and severity which they thought it their duty to make me suffer. I have found some feeling and compassionate souls; may they enjoy the tranquillity of heart, which must spring from their manner of thinking.

“ I entreat M. M. De Malesherbes, Tronchet, and Deseze, to receive here my thanks, and the expression of my sensibility, for all the care and all the pains which they took for me.

“ I conclude by declaring, in the presence of God, and ready to appear before him, that I reproach myself with none of the crimes which are alleged against me.

“ Done in duplicate at the Tower of the Temple, December 25, 1792.

(Signed)

“ LOUIS.”

(A true copy) Baudrais, Municipal Officer,

She has forgotten that it was Louis who severed America from her, &c. Page 248. l. 6.—The Queen of France's party, it is well known, forced on the King the treaty with America, in the view of depressing Great Britain. Louis considered it as an unfair and ungenerous measure, and threw away the pen when urged to sanction it with his

his signature. But in an evil hour for himself and his family, he relented, on repeated importunity; he signed the fatal instrument which involved both hemispheres in the horrors of war, and in so doing, he remotely signed the warrant for his own execution. Another lesson to princes!

The following passage is selected from Mr. Fleming's Discourse concerning the Rise and Fall of the Papacy; first published in the year 1700, and republished together with the preceding Sermon; as a striking display of my learned predecessor's sagacity of apocalyptic conjecture. To those who have a taste for speculation of this sort, the whole DISCOURSE will afford a rich repast.

“ The fourth vial comes now to be considered. And as this is poured out upon the sun of the papal kingdom, v. 8. so the effect of it is men's being scorched or burned with fire, which yet does not make them turn to God, but blaspheme his name the more, as we may see, v. 9. Now as this vial must begin where the other ends, viz. at, or a little after, the year 1648, so I cannot see but it must denote the wars that followed the peace of Munster, with other incidental occurrences. Now we find that the French hostilities and wars in Flanders began about this time. And though this fire seemed to be quenched by the Pyrenean peace, about ten years after that of Munster, yet this proved rather fuel to the flame, which broke out with more violence than before, by the seizure of Lorrain, the new conquests of the French in

Burgundy and Flanders, and the wars upon Germany, and invasion on the Low Countries; to which we may add the French king's quarrels with several popes about the restitution of Castro, the rights of the Duke of Modena, the affairs of Corsi, and about the *regale* and the franchises. Now seeing the bombarding of towns and cities was chiefly made use of in these later wars, we may see how properly the scorching, or burning, men from above (as if the sun had sent down fire and heat from his own body) is made use of to characterize the time of this vial. But the chief thing to be taken notice of here, is, that the sun and other luminaries of heaven are the emblem of princes and kingdoms, as we took notice before. Therefore the pouring out of this vial on the sun must denote the humiliation of some eminent potentates of the Romish interest, whose influences and countenance cherish and support the papal cause. And these therefore must be principally understood of the Houses of Austria and Bourbon, though not exclusively of other popish princes. Now it is not unusual with God to make his enemies crush and weaken one another. And thus I suppose this vial is to be understood, when it is said, that upon the pouring of it out on the sun, power was given to him, i. e. the sun (as most understand the words from the connexion), to scorch men with fire. And this is plain in what of the vial is fulfilled, and will be perhaps more so afterwards. As therefore France was made use of, in the instances given, to vex and scorch the Austrian family, in both branches of it, so afterwards was he himself forced to leave Holland, which he was so near surprising, *an.* 1672, and especially when he was forced to resign all his conquests in Flanders by the late peace of

Reyswick.

Reyswick. It is true, he seems now to have got more glory than ever by the accession of his grandson to the Spanish monarchy; but then this is by an eclipse upon the Austrian family, which is expired in the first branch of it. And who knows but this advancement may lay the foundation of the ruin or decay of the French power, by exhausting that kingdom, both as to men and money, in defence of a weak monarchy? In the mean time, we see this vial has already taken place in darkening the glory of King James (whom the papists expected new conquests from) by the hand of King William; by whom also God put a stop to the career of the French monarch in his conquests in Flanders, and on the Rhine. And we see it further poured out in the eclipse of the Austrian family, by the loss of Spain and it's dependent principalities, as also in defeating the wicked designs of the three confederate monarchs of Poland, Denmark, and Russia.

“ And now, seeing I have marked out the time we are in at present, it is time also to put a stop to our apocalyptic thoughts; seeing no man can pretend, upon any just grounds, to calculate future times. However, seeing I have come so far, I shall adventure to present you further with some conjectural thoughts on this head; for I am far from the presumption of some men, to give them any higher character.

“ Now my conjectures shall relate to two things, viz. to the remaining part of this vial, and to the other vials that follow this,

“ And,

“ And, first, as to the remaining part of this vial, I do humbly suppose that it will come to it's highest pitch about *an.* 1717, and that it will run out about the year 1794. The reasons for the first conjecture are two. The first is, because I find that the papal kingdom got a considerable accession to it's power upon the Roman western empire's being destroyed *an.* 475, to which the Heruli succeeded the year following, and the Ostro-Goths afterwards. Now if from this remarkable year we begin the calculation of the 1260 years, they lead us down to A. C. 1735, which in prophetical account is this very year 1717. The second is, because (as I have many years ago observed) this year leads us down to a new centenary revolution. For is it not observable that John Hufs and Jerome of Prague (to run this up no further) were burned *an.* 1417? After which the true religion in Bohemia, and other places, was more and more obscured and suppressed, until that famous year 1517, when Luther arose, and gave the reformation a new resurrection; according to that remarkable prediction of Jerom of Prague, *Centum annis reolutis Deo respondebitis et mihi*; which the Bohemians afterwards stamped upon their coin as their motto. From which year the reformed interest did still increase (whatever particular stops and troubles it met with) till the year 1617; about which time the German and Bohemian wars began to break out. And it is but too obvious, what an ebb hath followed from that time to this, notwithstanding the pouring out of the second, third, and fourth vials. So that there is ground to hope, that about the beginning of another such century, things may again alter for the better;

ter; for I cannot but hope that some new mortification of the chief supporters of Anti-Christ will then happen; and perhaps the French monarchy may begin to be considerably humbled about that time: that whereas the present French king takes the sun for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and the monarchy itself (at least before the year 1794), be forced to acknowledge that (in respect to neighbouring potentates) he is even *singulis impar*.

“ But as to the expiration of this vial, I do fear it will not be until the year 1794. The reason of which conjecture is this, that I find the pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the pope’s management, being willing to eclipse his own authority, to advance that of this haughty prelate. Now this being in the year 552, this, by the addition of the 1260 years, reaches down to the year 1811; which, according to prophetic account, is the year 1794. And then I do suppose the fourth vial will end, and the fifth commence, by a new mortification of the papacy, after this vial has lasted 148 years; which indeed is long, in comparison with the former vials; but if it be considered in relation to the fourth, fifth, and sixth trumpets, it is but short, seeing the fourth lasted 190 years, the fifth 302, and the sixth 393.”

for I cannot but hope that some new manifestation
of the great judgment of Anti-Christ will then happen;
and perhaps the French monarchy may begin to be con-
siderably humbled about that time: that whereas the
present French king takes the sun for his emblem, and
this for his motto, *Ne sçayons rien*, he may at length
or rather his successors, and the monarchy itself (at least
before the year 1701), be forced to acknowledge that (in
relation to neighbouring potentates) he is even *plus*

But as to the expiration of this year, I do fear it will
not be until the year 1704. The reason of which con-
jecture is this, that I find the pope got a new foundation
of exaltation, when Julius, upon his conquest of Italy,
set it in a great measure to the pope's management, being
willing to cede his own authority, to advance that of
the papacy. Now this being in the year 525,
and by the addition of the 1800 years, reaches down to
the year 1325; which, according to the mystical account,
is the year 1704. And thus I do suppose the fourth year
will end, and the fifth commence, by a new monar-
chy of the papacy, after this year has lasted 178 years;
which indeed is long, in comparison with the former
years, but it is to be considered in relation to the fourth
year, and not to the year 1704, it is not that, being the fourth
year, 1704, 1705, 1706, and the fifth 1707.

S E R M O N VI.
THE
ORIGIN, NATURE, AND PROPERTIES
OF
L I G H T,

PREACHED BEFORE

THE SOCIETY

For promoting Religious Knowledge among the Poor,
AT THEIR ANNUAL MEETING, Nov. 14, 1793.

Hail, holy Light, offspring of Heaven first-born,
Or of the Eternal co-eternal beam!
May I express thee unblamed? Since God is Light,
And never but in unapproached Light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather pure ethereal stream,
Whose fountain who shall tell? MILTON,

Published by Request of the Stewards.

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TO

ROBERT MAITLAND, Esq. *Treasurer,*

Mr. ALEX. WYLIE,	Mr. RICHARD SMALES,
Mr. ROBERT BROWNING,	Mr. HENRY EGGERS,
Mr. SAMUEL CARTER,	Mr. JAMES WARE,
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Mr. THOMAS STRONG,	THOMAS PLATT, Esq.
Mr. JOHN MAITLAND, Jun.	Mr. JOHN HAMMOND,

STEWARDS OF THE SOCIETY

FOR PROMOTING

RELIGIOUS KNOWLEDGE AMONG THE POOR,

For the Year 1793.

GENTLEMEN,

THIS Discourse having been honoured with your approbation, and venturing into the light at your request, you have made yourselves, in some measure, responsible for it; I must therefore take the liberty to recommend it to your protection.

I have, likewise, in compliance with your wishes, affixed a short statement of the

the Institution, of the views, the exertions, and the success, of the Society, for the information of those into whose hands the Sermon may fall, in hope they may be induced to contribute their assistance, toward the support and extension of this good work.

It must yield unfeigned satisfaction to every one who fears God, and who loves his Country, to reflect, that while the frantic Rulers of a great neighbouring Nation are endeavouring to establish Atheism and Irreligion by a law; various, unremitting, and prosperous efforts are daily made, by persons of every rank, among us, to diffuse useful knowledge, and to enforce the obligations of practical Christianity. May this excellent spirit be ever kept alive in every corner of our highly-favoured Island.

The active part which you have lately taken in promoting the benevolent and truly patriotic purposes of this Institution, merits the acknowledgments, not of the Society only, but of your Country; in as much

much as the knowledge, love, and practice of the " Truth, as it is in JESUS," are the choicest ingredients in the character of a good Citizen and loyal Subject.

With those of the Public, be pleased to accept the sincere thanks of,

GENTLEMEN,

Your obliged, and

Obedient humble Servant,

HENRY HUNTER.

Bethnal-Green Road,
Nov. 23, 1793.

much as the knowledge, love, and practice
of the "Truth," as it is in JESUS, are
the choicest ingredients in the character of
a good Citizen and loyal Subject.

With those of the Public, be pleased to
accept the sincere thanks of,

GENTLEMEN,

Your obliged, and

Obedient humble Servant,

HENRY J. BAKER

Bedford-Green Road,
Nov. 23, 1893.

ORIGIN, NATURE, AND PROPERTIES

LIGHT.

God said, Let there be LIGHT: and there was LIGHT.

SOME subjects derive lustre and force from felicity of expression; others, by their native majesty, leave all the powers of expression panting behind, and, like real beauty, are "when unadorned adorned the most." In some happy instances they communicate mutual aid; nobility of subject lending dignity and energy to expression, while simplicity and grace of language lend additional brilliancy and importance to the subject. One of these happy instances is now before us. The subject is LIGHT, "the beginning of the creation of God;" and the description of it's first formation corresponds to the sublimity of the glorious theme, "God said,

"the deep." And thus, had no vital principle existed, it might have for ever remained. But lo! the impress of Deity is upon the unbounded, lifeless, unproductive chaos, and the dormant seeds of animated nature are warmed into exertion and expansion: "The spirit of God moved upon the face of the waters:" hence the splendor and harmony of these spheres; hence life in all it's gradations, from the plant to the animal, from the animal to Man, from Man to Angels, and these again in endless progression, till we return at length, from whence we set out, to the LIVING GOD.

The Fountain of being alone could have supplied us with the history of this all-important period; and the same ETERNAL MIND which planned and executed all these suns, and all their systems, evidently dictated the wondrous "story of their birth," of their rise and progress, to the human mind which conceived them, to the ear which heard, and the hand which wrote; even to

That shepherd who first taught the chosen seed
In the beginning how the Heavens and Earth
Rose out of Chaos.

MILTON.

In the view of addressing a Society whose professed, and most meritorious, object it is, to diffuse the light of saving truth, the subject of LIGHT in general occurred to my mind as most congenial to their views, and as furnishing the most ample matter to their Preacher for impressing on their minds, on his own, and on those who may hear him, the utility and importance of the Institution, that we may not be weary in well-doing, but persevere in promoting and extending the benefits of a purpose thus sacred to God and to humanity. God grant that he may not "darken counsel by words "without knowledge."

The inspired historian leads us directly to the great source of light, "God said." All was hitherto obscurity, and silence, and solitude, He only excepted "in whom is no darkness at all," who *was* from eternity, whose eye even now "saw the end from the beginning," scattered the universal gloom, surveyed rising worlds, marked their boundaries, assigned their stations, adjusted them to their ends.

Were it possible that intellectual *created* nature should then have existed, What could it have

have "known of the mind of the LORD, or, "being his counsellor," how could it have taught him the order of procedure? He proceeds like himself; the eternal silence is at length broken, the first articulate sound is heard through every particle of the vast profound; in majestic dignity and ease He "speaks, and it is done, He gives commandment, and it stands fast;" every latent luminous particle is in motion, an image of Himself starts into being, "Let there be light," and it instantly arises, and darkness, one of the properties of the chaotic state, flies away. Thus the Creator first manifested himself in the light, which was in it's turn to make manifest every other creature of his power. And what did this new-born light disclose? The antecedent reign, till now invisible, of confusion and discord. And what is this wonderful, primeval production of the Almighty, which existed before the Sun, which was in process of time collected into a variety of glorious orbs, to be thence-emitted through the whole extent of the Creation, to become a source of universal and unspeakable joy? Too simple to be described, too glorious to be embellished, too mysterious to be explained, and, alas, too common to be prized, I must content myself with suggesting a few of it's more obvious qua-

lities; it's nature and essence who is able to unfold?

The *first* and most striking quality of light is it's power of communication. As the Uncreated has communicated Himself to created light, his brightest image here below, so light again communicates a secondary image where-soever it falls. Some bodies are indeed more susceptible of the impression of light than others. Such as are pellucid, easily transmit the rays; such as are polished, easily reflect them; and from one to another, in similar direction, without end. But even the most opaque and colourless substances are, to a certain degree, enlivened, irradiated, tinged, by the rays of the Sun falling upon them. The gilded palace reflects, indeed, a brighter lustre, but the dun cottage refuses not to yield it's sober, dusky acknowledgment, that the glorious orb of day has arisen upon it. The gaudy butterfly and the drowsy beetle; the scarlet rose, the purple violet, the yellow jonquil; the sapphire, the emerald, the topaz, each in his degree, receives and communicates the light. In the dark, all are of one hue, nothing is received, and, consequently, nothing can be given back.

2dly.

2dly. Another remarkable property of light is the inconceivable velocity of it's motion. Display but a glimmering taper from the summit of yonder tower, at the dark hour of midnight, and with the rapidity of thought it reaches the eye stationed on that lofty mountain, though valleys, and rivers, and seas intervene. Behold the Sun arises, and in less time than is requisite to reduce his distance from the earth, in diameters of our globe, to leagues, and from leagues to miles, to write down and to recite the sum, I am already cheered with his rays, and "feel his sovereign vital lamp." What do you think is the fact here; a fact as demonstrably certain as that two added to three amount to five? Light travels down to us from the Sun, in a space of time somewhat less than eight minutes, say the half of the quarter of an hour: of this portion of time you have a distinct idea, but of the distance, and consequently of the rapidity of light's progress, you can absolutely form no idea at all; it is expressed to the eye indeed by cyphers, and to the ear by sounds, but thought is lost while it attempts the computation; the distance is 71,730,000 miles.

Let me illustrate this by an example. From this city to Bath is one hundred and eight miles;

miles; the speediest of our modes of conveyance requires more than fourteen hours to perform that distance: the circumference of the Globe is about 24,000 miles; were it possible, then, to travel round the Globe without the interruption of a single instant, and at the rate of the speediest carriage, it would require 130 days, of 24 hours each, to perform a single round; this multiplied by 3000, the distance of the Sun being so many times the circumference of the globe, produces 1077 years, the time requisite to perform a distance equal to that of the Sun, without a moment's interruption, and at the speediest rate of travelling. Now, light travels through that prodigious distance in little more than seven minutes; its velocity, therefore, far exceeds all human comprehension. Striking representation of that inconceivable, that awful rapidity, with which the Creator communicates himself to his creatures! Even light requires time to run its race; but before the Fountain of light, distance is swallowed up, and time is lost. I beg leave to suggest a

3d. Singular quality of this wonderful, this glorious creature of God: Though its motion be thus inconceivably rapid, it is not only perfectly harmless, but highly grateful and salutary.

tary. The motion of every other body, when violently accelerated, carries death and destruction along with it. A globe of iron hurled from the engine by the force of gunpowder, pierces through ribs of solid oak, and shatters to atoms the flinty rock. The river, swelled by the torrent from the mountain, with resistless impetuosity sweeps before it the well-compacted bridge, the shepherd and his flock, the husbandman and his harvest, the mechanic and his forge. Let air, "thin air" be excited into more than ordinary speed, and it gradually rises from the pleasant breeze, to the brisk gale, to the stormy wind, to the roaring tempest, to the merciless hurricane; the cedar of Lebanon is torn up by the roots, the Ocean rages, and proud victorious navies are buried in the deep. But what is the rapidity of any, of all of these, compared to that of light? Yet God hath tempered it's rapidity so, that the most delicate of our organs, the eye, not only sustains no injury, but derives unspeakable benefit and delight, from this instantaneous transmission of it's rays. But that same God can, when he will, arm it, too, with sudden and irresistible death. See, it bursts from yonder thundery cloud, and "the cloud-capt tower" is rent from the summit to the foundation; it falls on hapless man, and the marrow,

marrow, and the solid bone which contains the marrow, are melted away before it. Pleasing, awful view of the God of Justice, of the God of Love! a consuming fire, a lambent flame! Interesting and instructive view of the sovereign power which he possesses, which he exercises, over every creature, to make it a well-spring of delight, or a minister of vengeance! Glorious display of mercy overflowing, but judgment restrained! Light, an universal, perennial, permanent source of life and joy; but only in a few rarer, transient instances, the instrument of death.

4th. Another precious and important quality of light, is it's furnishing man with an extensive and useful power of discriminating object from object; and to this end Providence has graciously supplied him with an organ completely adapted to the exercise of this power. Let light be withdrawn, and this fair and well-ordered frame of nature reverts to chaos; "ancient night" resumes her murky empire; every thing is confounded: for what is beauty that is not seen; what is order and harmony not understood? And nothing can be seen without light, nothing understood or distinguished, unless the medium be clear. The range of our
other

other senses, how contracted it is! The objects of taste and touch, in order to be discerned, must be closely applied to their respective organs: those of smelling affect us only when brought very near: sound grows fainter and fainter with distance, and, a very few leagues remote, it fades and dies: but the eye, aided by light, darts like lightning from pole to pole, measures the planets, discriminates the fixed stars, whose distance far transcends that of the sun; it knows no boundary but the flaming boundaries of the world.

With equal facility and advantage it is enabled to contract it's sphere; it descends from heaven to earth, from the distant mountain's summit to the adjacent plain; it wanders over the enamelled mead, dwells with every new delight on "the human face divine," traces the path of the crawling insect. The eye lends additional value to the objects of our other senses; the fragrance of the rose is greatly enhanced by the display of it's various and beautiful tints; the relish of what we eat and drink becomes more exquisite, or more insipid and disgusting, according as the eye is pleased or offended; the polish of the marble, the softness of the downy peach, are more grateful to the touch from the
concurring

concurring testimony of the other sense; and even music, though more independent on vision than the rest, music, at all seasons delightful, gives still more delight when we behold the animated look, the elegant form, the graceful air of the person who sings or plays. But the value and use, of this precious, precious organ, wholly depend on the presence of light. To be in the dark is the same thing with being blind. We are reduced to the narrow, comfortless, uncertain, timid sphere of the prisoner in his dungeon, incapable of distinguishing friend from foe, "presented with an universal blank; and wisdom at one entrance, quite shut out." Another property of light is its union with heat. Reflected light is not indeed possessed of this quality, or, only in a very inferior degree; but light, issuing immediately from a luminous body, has a certain degree of warmth as well as of lustre; and every body, excited to a certain degree of heat, likewise emits rays of light. And what must be the mass of united light and heat, treasured up in yonder glorious Orb, "of this great world the eye and soul," to admit of such an amazing and incessant expenditure in all directions, and to remain undiminished,

minished, inexhausted, by a constant efflux of almost six thousand years! Blessed arrangement of eternal Providence! The same luminary which irradiates my path, and directs me how to escape the snare, the precipice, the enemy, in unbounded profusion dispenses the vital fluid which cherishes and supports universal nature; maintains the current in the stream, multiplies and matures the golden harvest, feeds the lamp of life! Blessed union, the happiest image of Deity here below, vitality and direction in one; a quickening and an informing spirit; the principle that puts in motion, and which conducts that motion aright! Adorable, divine skill, which has planted the habitation of man precisely at the point that terminates the extremes of hot and cold, of oppressive effulgence and glimmering obscurity; which has so completely adapted the distance, the position, and the motions of our globe to the various nature, demands, and exertions, of it's various regions, and their various inhabitants, invariably, universally guarding against the *too little* and the *too much*! "Great and marvellous are thy works, O Lord God Almighty! Just and true are all thy ways, thou King of Saints."

That

That I may not multiply particulars to exhaust your patience and distract your attention, I shall subjoin but one more of the important properties of light, namely,

6th. The wonderful facility with which it may be propagated*. “Behold how great a matter a little fire kindleth.” A little spark, elicited by the stroke of steel from the bosom of the flint, is sufficient to “set on fire the course of nature.” Though all material fire were exhausted, extinguished, yet with the assistance of one of the little bits of glass by which weakness of light is relieved, and of a moment’s sunshine, and furnished with a small morsel of combustible matter, I can open to myself a new source of light, and, with it, of heat, which may be extended, and extended, without limi-

* This may, at first sight, appear a repetition of the idea suggested as the first property of light, the power of *communication*. But it is not so. By the first, I understand the effect of light as merely illuminating, or rendering objects visible; in which case, the object is, and remains, wholly passive. But here, light is considered in its connection with heat, itself an active principle, and communicating its life and activity wherever it is applied. A polished ball of iron, when cold, presents an example of the former case; a ball made red hot is an instance of the latter.

tation.

tation. Nay, the friction of one stick upon another will, at length, be excited into a flame, and supply materials of unbounded conflagration. Thus, heaven from above, and the surface, nay the bowels, of the earth beneath, facilitate the production of this salutary, this destructive element, which now animates, and, ere long, shall devour the world. And thus, is every man provided with the means of multiplying his own, and of increasing his neighbour's comfort; and every man is armed with the most formidable of weapons for self, or for mutual, destruction.

—I have hitherto considered light, and it's concomitant, heat, merely as a material substance, perceptible by the corporeal organs. As the object of mind, or spirit, it is of still higher importance; and mental light, with the self same qualities as the material, stands confess a still more glorious display of the Creator's power and goodness. What light is to the eye, that, and inexpressibly more, is knowledge to the soul. What the material world would be without the Sun, and what it really is to the blind, the blackness of darkness, such, and much more deplorable a blank, is the sphere of science to the illiterate and uninstructed. What stores of useful knowledge are contained in that volume I

How fairly it is written, how happily expressed! Every word is a distillation of honey from the comb. Alas, what avails it? The man has not been taught to read, or it is written in an unknown language; he sees nothing but unmeaning scrawl, where his better educated neighbour discerns truth, beauty, propriety; and finds a treasure far richer than those contained in the mines of Potosi; the "word is found of him, and he eats it, and it is the joy and rejoicing of his heart." The clown sees on that roll, only uncouth, unaccountable figures, circles, triangles, squares; to him they suggest no idea, convey no intelligence, he cannot pursue the steps of the demonstration up to it's conclusion: another takes it up; to him it is all light, he finds the principles of mechanics, of physics, of astronomy, clearly unfolded, and happily applied; he goes "on his way rejoicing," he is more honourable than his ignorant brother, he has advanced one step higher toward the Father of lights. Put that instrument into the hand of the unlearned, and it produces nothing but jargon and discord; the characters, designed to direct the voice, or the finger, are to him blots and scratches merely: his neighbour touches it, and lo, it discourses heavenly music; these blots and scratches teach the voice to melt into melody.

lody, and rouse the trembling chords to harmony: as the experienced eye runs along the line, the ear, in unison, catches the represented sound, and it drops like manna from the tuneful lips.

This mental light, we said, possesses all the qualities of the material.—Knowledge as naturally illuminates it's sphere, as the Sun gilds the hemisphere that is turned toward it.

How various, how rapid, are the means of communication between soul and soul! With what velocity is thought conveyed by the lightning of the eye! How pleasingly is instruction given, and received by the gift of speech! With what fidelity is intelligence carried, and the friendly hint, the ardent wish, the tender sigh wafted, "from Indus to the pole," by the help of letters!

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" and O how pleasing to the mind's eye is it, to discern the bright, the lovely form of sacred truth, that intellectual Sun in the firmament of science; to behold the expansions of heaven-taught wisdom, circle embracing circle, in end-

less progression, the soul arising from earth to heaven, from the creature to God : winging it's ardent flight from the ruins of expiring worlds, to " new heavens, and a new earth, wherein " dwelleth righteoufness!"

By material light, we are enabled to distinguish one visible object from another, and, by the eye, to estimate many of their peculiar and distinctive qualities. By the understanding, or mental eye, in like manner, a new world of wonders is discovered and enjoyed ; the boundaries of truth and error, of justice and violence, of sin and duty, are clearly discriminated ; the delusive forms which misled childhood, and ignorance, and prejudice ; which inspired groundless terror, or confidence equally unreasonable, now wholly disappear, like phantoms of the night, or are seen in their true colours and proportions ; and he who before " spake as a child, " understood as a child, thought as a child," now " puts away childish things."

As material light is ever incorporated with heat, resides in fire, is of the same nature with it, and flows from it, as from it's fountain, so is all real, direct, mental light, animated and energetic ; while it irradiates it quickens ; it opens
at

at once the field of action, and incites to act; it illuminates the path, and puts the traveller in motion.

I know that the intellectual, as well as the material world, exhibits instances of illumination destitute of activity. The *ignis fatuus* scampers over cold, and moist, and marshy places, and often deceives the unwary traveller, to his hurt; the glow-worm sparkles with frigid, cheerless, contracted lustre; the diamond is said to emit rays in the dark, but they partake of the adamantine hardness, coldness, inanimation, of the stone from which they proceed; nay, from unprolific putrefaction, I have seen a faint emanation of perishing light. And the counter-part of all this may have been observed in the sphere of science; knowledge misleading, not directing, it's possessor; amusing without instructing; a luminous head associated with a flinty heart, a transient splendor issuing from corruption, and hastening back to corruption again; but, as all salutary light flows immediately, or by reflection, from the Parent of day, and is the guide and comforter of human life, so all beneficial science is from the "Father of lights," the quickening Spirit, which animates to honourable exertion, and under whose

genial influence "the path of the just, as the
"shining light, goeth on unto the perfect day."

Finally, as material, so mental light, is of easy and simple propagation. I have but to apply my lighted taper to my neighbour's lifeless torch, and it instantly lives and shines, and I am not a whit impoverished. My lamp burns the brighter for the radiance which it has communicated; and he whom I have enriched, is enabled to enrich in his turn, not only without loss, but unspeakably to his advantage; and so on to infinity, till all is light, and no darkness at all remains: Thus while I teach I learn; the more I give away, the more is left for me; and the diffusion of knowledge, like the extension of mercy, "is twice blest; it blesteth him who gives, and him who takes."

—But Scripture and experience convey a still much more sublime idea of light, than any hitherto suggested; compared to, and destitute of, which, the light of the Sun is the mere glimmering of a taper, and the illumination of science splendid folly; the world of nature, a system of shining baubles, the ways of Providence a labyrinth of inconsistency and contradiction, and the boasted discoveries of human sagacity and industry,

industry, pompous nothings.—Light signifies the knowledge that makes men wise unto salvation, the divine principle which quickeneth “the dead in trespasses and sins.” “This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” God, the Author of this great salvation, is accordingly exhibited under the character of Light. “This is the message,” says St. John, “which we have heard of him, and declare unto you, That God is *light*.” Jesus, the great agent in the work of redemption, is represented under the same image; “a *light* to lighten the Gentiles, and the glory of Israel;”—“in him is life, and the life is the *light* of men”—“John came to be a witness of that LIGHT; HE is the true Light, which lighteth every man that cometh into the world.” And thus he speaks of himself, under the same character, “I am the *light* of the world; he that followeth me shall not walk in darkness, but shall have the light of life.”

The gospel, or the revelation of the salvation of God, to perishing sinners, is, in both prophetic and historical language, presented to us under the same denomination; and in the preaching of Christ was this Scripture fulfilled, “the

“people which sat in darkness saw great *light*,
“and to them which sat in the region and shadow of death *light* is sprung up.” The whole word of God bears the same sacred impress. “Thy word,” says the Psalmist, “is a *lamp* unto my feet, and a *light* unto my path.”—The ministers of religion, the witnesses of the blessed Jesus, are thus likewise honourably distinguished; John Baptist is denominated by the Saviour himself, “a burning and a shining *light*,” and of his apostles in general He saith, “ye are the *light* of the world.” Finally, all true Christians, every member of that body, whereof Christ is the head, are designed by this, as their distinctive character. He calls them “children of *light*” to distinguish them from the disobedient, impenitent and unbelieving: “for every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d; but he that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

Thus, salvation, in it’s rise and progress, in the fountain and in the stream, in it’s cause, conduct, and effects, is all spiritual light, and life, and joy; and it’s consummation shall be
similar

similar to, and worthy of, the original design;
“with thee, great God, is the fountain of life;
“in thy light shall we see light.” “Now we
“see through a glass, darkly; but then face to
“face.” “Beloved, now are we the sons of
“God, and it doth not yet appear what we
“shall be; but we know that when He shall
“appear, we shall be like him, for we shall see
“him as He is.” Then “we all with open
“face, beholding, as in a glass, the glory of the
“Lord, shall be changed into the same image
“from glory to glory, even as by the spirit of
“the Lord.—Christian, arise, shine, for thy
“light is come, and the glory of the Lord is
“risen upon thee.”

And thus, like it's divine Author, Light is
the origin, and the issue, of all things: The alpha
and omega, the first and the last, the beginning
and the end, of the creation of God; the life and
soul of the material, intellectual, and spiritual
worlds. And, in proportion as this treasure is pos-
sessed, one being is more exalted than another,
and the nearer does the creature approach to the
Creator. And, thus, a field of exertion, of im-
provement, of enjoyment, is expanded for the
immortal soul of man, of unbounded extent,
and of everlasting duration. Who of saints, or
angels,

angels, is “able to comprehend what is the
“breadth, and length, and depth, and height;
“who is able to know the love of Christ, which
“passeth knowledge!” What created vessel can
contain all “the fulness of God?”

It remains, not that I *exhort* this Society to
persevere in well-doing, in diffusing saving light
and knowledge, but that I *congratulate* them on
the ample success of their labours of love, on the
daily increase of their numbers, and the conse-
quent extension of the means of doing good.
This Charity has now happily attained the 44th
year of its existence, its supporters have mul-
tiplied from six, to upwards of one thousand
persons; its benefits are not restricted to a pro-
vince, but scattered over a globe, and its influ-
ence, unlimited by time and death, reaches into
eternity. Blessed is the hand which feeds the
hungry, clothes the naked, and sets the prisoner
free; blessed the hand which pours the light of
cheerful day on the sightless eye-ball, or makes
provision for indigent blindness; but more blef-
sed is the hand which illuminates the dark soul,
ready to “perish for lack of knowledge,” which
liberates the immortal spirit from the fetters of
ignorance, which discloses “the unsearchable
riches of Christ” to the slave of sin, and which
displays

displays the glories of eternity to the miserable wretch whose eyes the God of this world had blinded.

If it be in the power of man to create, it is in this respect; to communicate one ray of saving light, is to irradiate a world; to give away a Bible may be the creation of a new Sun, the contemplation of which may occasion joy in heaven, may cause "the morning stars to sing together, and all the sons of God to shout for joy." Blessed communication from God to man! A man enabled to be a God to his neighbour, the author of a new existence, the fountain of joy unknown before, the bestower of life and immortality, the dispenser of a throne above the skies! Man, exalted to the resemblance of his Maker, in the most glorious of his perfections! A portion of omnipotence, of omnipresence, conferred upon him, a power to say, "let there light," and it is done; let "the Sun of righteousness arise with healing in his wings," and it cometh to pass; a power to make "the Ethiopian change his colour," to transform the naked savage into a child of God, to direct the forlorn wanderer in the pathless desert, in the way that leads to the house of his Father in heaven; a power "to open men's eyes,
" to

“to turn them from darkness to light, and from
“the power of Satan unto God!”

You have heard of the fabulous creation of Prometheus. He is said to have moulded clay into the human form, and to have animated it with fire stolen from heaven; this creation is no fiction, but a glorious reality, in the hands of this beneficent institution; it finds men mere clay, a lifeless form, and, by communication of the celestial fire of God's holy word, they start up into newness of life, they reflect their divine original; and a blessed, an eternal recompence, not relentless punishment, awaits the hallowed theft.

—The posterity of such as were early promoters of this pious design, I beg leave to *congratulate* on their inheriting, together with the name and substance, a portion of the spirit of their forefathers, and I charge them before God and his holy Angels, that, whatever else they, in their turn, transmit to their children, they be careful to hand down a serious concern to promote religious knowledge among the poor, and thus become, in the best sense of the word, Fathers to them.

—If

—If there be any present, who have not hitherto had an opportunity of putting forth their hand to this good work, them I *congratulate* on that which now presents itself, of doing themselves more real honour, of procuring more solid satisfaction, and of conferring on the world a greater benefit, than could in any other way, and at so easy a rate, be purchased : An opportunity of exchanging a bit of otherwise barren, unproductive metal, into the prolific word of life; of converting the price of an hour's entertainment of a wealthy friend, or neighbour, who needs it not, and feels no gratitude for it, into a lasting feast to the souls of men, to be acknowledged by ages unborn, and to be rewarded in heaven: An opportunity of multiplying the wonders of creation, and of enlarging the vast empire of God himself. Were I to argue as a mere man of the world, I could with confidence affirm, that the commerce which I am this day called to recommend, is most lucrative, as well as most honourable ; what you here lay out, returns with accumulated interest; the bread you “ cast on these waters comes back “ after *not* many days,” greatly increased, like the loaves in the Saviour's hand ; a few drachms of gold swell into a multitude of Bibles, more to be desired than gold, yea than much fine gold ;

gold; and thousands are successively, immortally, fed, by the purchase of a little shining dust.

—I congratulate my country on the existence, the success, and the apparent permanency, of this institution. Queen of the isles in beauty, in fertility, in opulence, in power, here she is most a Queen. What plans of charity and mercy, in respect of number, of munificence, of nobility in design, of promptitude in execution, of felicity in point of effect, are once to be compared to her's? Great indeed is the multitude of her sins, which need to be covered, which constitute her dishonour, disturb her tranquillity, threaten her ruin; but while the principle of benevolence is in such vigour, while the cause of God, and truth, and humanity, has such numerous, zealous and generous supporters; while the comfortable maintenance, and religious instruction of the poorer ranks of the community, are objects of such high importance in the eyes of the more elevated and affluent; we trust it is an earnest that Providence has still many, and great, and lasting, national blessings, laid up in store for us. And I call upon all who hear me this day, as they love their Country, as they wish her prosperity, as they

they would preserve her security, and support her rank amidst the Nations of the earth, that they exert themselves to extend the knowledge of God's word, to encourage and inculcate, by admonition, by example, by their prayers, by their influence, a simple and sound morality, a pure and undefiled religion, an unaffected, heart-felt, regular, practical devotion. What you see and feel to be of moment for yourselves to know and to do, that you will see it your duty to recommend to others, that they also may cast in their lot among us, may take part of the honourable burthen, enjoy the satisfaction, and participate in the reward.

—I *congratulate* the sons of light, “the spirits
“of just men made perfect,” on the constant addition which Providence is making to their number, by the establishment, support, and success of institutions like ours. It is thus that JEHOVAH is fulfilling the Scriptures, and bringing forward that promised fulness of time, when
“the earth shall be filled with the knowledge
“and glory of the Lord, as the waters cover
“the sea.” In those happy regions of eternal day, the ransomed of the Lord, for ever emancipated from the darkness and depression of “a
“body of sin and death,” discern more clearly
the

the designs of Heaven advancing to their accomplishment, the majestic progress of the eternal "purpose, of Him who worketh all things "after the counsel of his will," toward its final consummation; gradually extending the empire of saving light along the burning coasts of Africa, through the yet inaccessible wilds of America, over the swarming shores washed by the Ganges, to the remote, unknown islands of the southern hemisphere, within the frozen regions which approach the poles. Behold the hand of Heaven removing the veil which covers the eyes of the scattered remnant of the posterity of Abraham; "all Israel saved, and the fulness of the "Gentiles come in." Behold, "The heathen "given to Messiah the Prince for his inheritance, and the uttermost parts of the earth for "his possession." "His name shall endure for "ever; his name shall be continued as long as "the Sun; men shall be blessed in Him; all "nations shall call Him blessed." Amongst the innumerable myriads which encompass the throne, in the fulness of joy, are there not some who were once our associates in these labours of love, who now rest from their labours, and their works have followed them! And what bosom does not glow with holy desire, with exalted hope, to be united to that assembly, who eternally

nally rejoice in God, behold the face of Christ Jesus, and celebrate the triumphs of redeeming love; who look into, admire, and adore the plans of infinite wisdom; exulting to reflect that they have been what they have been, that they are what they are, the monuments of free, sovereign grace; and to recollect what, by the grace of God, they have been and done to others: dwelling in the presence of Uncreated Light, contemplating the new creation of God, themselves a part of it; who behold JEHOVAH rejoicing in all his works; and the Redeemer, seeing "the travail of his soul," completely, eternally "satisfied."

man rejoice in God, behold the face of Christ,
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 Light, contemplating the new creation of God,
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 rejoicing in all his works; and the Redeemer,
 seeing "the travail of his soul" completely
 eternally "fulfilled."

28 SE60

ADDITION TO SERMON VI.

A SHORT ACCOUNT

OF THE
RISE, PROGRESS, AND PRESENT STATE

OF THE SOCIETY

For promoting Religious Knowledge among the Poor.

THIS Society was instituted in the year 1750. A laudable zeal for the glory of God, and compassion for precious souls, *perishing through lack of knowledge*, suggested this benevolent design, and happily effected it. At that period, *some persons of pious, liberal, and enlarged minds, deeply impressed with a sense of the deplorable ignorance which prevailed in the lower ranks of the community, agreed to associate for the purpose of disseminating, among such, the knowledge of Divine Truth, by furnishing them with Bibles, and with other plain, practical Books, on religious subjects. And who that believes and prizes the SCRIPTURES, as a Revelation

* The name of the late Mr. Benjamin Forfit, of Leadenhall-Street, deserves to be here mentioned with distinguished respect; a man whose enlarged and benevolent soul was habitually employed in devising *liberal things* toward his fellow creatures, as a tribute of gratitude and praise to his CREATOR. He it was in whose ardent mind the idea of this undertaking originated; he planned the fabric, he put the machine in motion, he lived to see the design prospering; and let him be transmitted to posterity as the FATHER of the Society.

from Heaven; who that has himself tasted the sweetness, and felt the power, of the sacred truths which they contain, but must be disposed to make others partake with him of the same light and joy?

This suggestion was a live coal from the altar of God. It illuminated, and kindled, as it went: The holy ardor was communicated from soul to soul, and, through the blessing of Providence, the hallowed spark is increased and multiplied, into a glorious constellation. The hand of God has stamped upon it the solemn sanction of almost half a century; a new generation has arisen, and is daily rising, to perpetuate and extend the honourable purpose of their forefathers; a few have gradually become a great multitude; and the Institution, with humble confidence, looks forward to a duration commensurate with that of the Sun.

But the Society presumes not to promise itself either stability or success, independent of honest, vigorous, and persevering exertion. Information is accordingly, from time to time, given, of it's existence, of it's views, and of it's proceedings. This address, among other means, will make known, where it may come, that the BOOK SOCIETY, as it is called, is, at the close of the present year, 1793, in full health and growing prosperity: and, in order to the continuance and increase of that prosperity, it earnestly solicits the countenance and support of all who wish that Satan's kingdom may be destroyed, and that the empire of knowledge, truth, and love may be extended. Cordially disclaiming every thing that favours of party, it makes a bold appeal to the liberal, and the good of every

every denomination, to come and help it's supporters, to promote a spirit of piety, habits of order and industry, and serious practical godliness, among the more thoughtless and disorderly, because more uninstructed class of their fellow creatures. *The weapons of their warfare, they trust, are not carnal, but mighty, through God, is the pulling down of strong holds.* What they can confidently cast on the care of Heaven, they are neither afraid nor ashamed to recommend to the attention of men. Their object is to diffuse saving truth; and the method which they pursue is, to put the word of God into the hand of the young and ignorant, as an allurements to learn to read, and to practise the art, after they have acquired it. A very extensive correspondence, both foreign and domestic, is, from year to year, conveying the pleasing intelligence, that their *labour is not in vain in the Lord.*

The Contributors to this Charity have the satisfaction of being assured, that their bounty cannot possibly be misapplied, for it is in their power, if they please, to be themselves the dispensers of it. A parcel of Books, of a value determined by the sum subscribed, is, according to a strict and fair rotation, set apart to the order of each Subscriber; notice is regularly sent, and sufficient time allowed for claiming them. To be a Contributor is to become a Member, that is, to have the privilege of attending all meetings, and of inspecting and examining all transactions, relative to the Institution.

As an earnest of what may be expected in future, the Society beg leave to mention, in one short sentence, what they have already done; from which, they hope, it will appear,

James D. [Signature]

appear, that their efforts to serve the cause of God, and Truth, have been neither injudicious nor inefficient. They beg leave, therefore, to inform the Public, that they have already distributed upwards of *One Hundred and Thirty-six Thousand BIBLES AND TESTAMENTS*, beside a very large number of devotional pieces, and religious tracts, adapted to the purposes of the Society; so that the great end of their being is, in strictness of speech, to scatter abroad, on the earth, the Word of God. No human composition is sanctioned by their circulation, but upon mature and impartial deliberation, and from a complete and unanimous conviction, that such circulation may contribute to their one great, leading object, *the Promotion of Religious Knowledge among the Poor.*

SERMON VII.
THE DAY OF JUDGMENT.

PREACHED AT
THE SCOTS CHURCH, LONDON WALL,
DECEMBER 15th, 1793.

RECOMMENDING A COLLECTION TOWARD
The Relief of the Weavers in Spitalfields,
REDUCED TO DISTRESS FOR WANT OF EMPLOYMENT.

If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:—and thine heart shall not be grieved when thou givest unto him: Because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land.

DEUT. XV. 7—10, 11.

THE DAY OF JUDGMENT.

THE SCOTIA CHURCH, LONDON WALL.

DECEMBER 1953

RECOMMENDATION: A RECOMMENDATION

The Relief of the Warriors in Gethsemane.

RECEIVED BY THE U.S. DEPT. OF AGRICULTURE

28 SE60

28 SE60

It is my design, at the same time, to in-
culcate upon men of affluence, by a well-
known example, what the true use of

TO

HENRY THORNTON, ESQ.

deduced to have value to gold, and dignity to
rank, and which to pleasure, and which to
luxury, in the luxury of gold.

SIR,

I HAVE taken the liberty, without solicit-
ing permission, to prefix your name to
two Discourses, the object of which is to
blend the most solemn suggestions of Reli-
gion, with the simplest dictates of Huma-
nity. The name of THORNTON has
been so long associated, in my mind, with
these two sacred ideas, that they are be-
come inseparable. I felt myself, therefore,
irresistibly carried along, by my subject, to
pay a tribute of respect to the memory of
your worthy Father. And, under a simi-
lar impulse, I have presumed to present
this public mark of my respect to his Son;
happy in the reflection, that the spirit, as
well as the name of the parent, survives in
his offspring.

It is my design, at the same time, to inculcate upon men of affluence, by a well-known example, what the true use of wealth is; in hope that some may be induced to give value to gold, and dignity to rank, and relish to pleasure, by indulging themselves in the luxury of doing good.

That you may long enjoy your senatorial and commercial honours, respectability, and consequence; that you may long be spared, as a "Father to the poor;" and that you may have your reward in the testimony of a good conscience, in public esteem, and in the blessing and approbation of the Almighty, is the earnest wish of,

SIR,

Your most obedient,

humble servant,

HENRY HUNTER.

Bethnal-Green Road,

Dec. 23, 1793.

THE

THE DAY OF JUDGMENT.

MAT. XXV. 35, 40.

I was du hungred, and ye gave me meat:—in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

YOU need not to be informed, my brethren, whose these words are, and to what awful solemnity they refer. You know they are spoken by Him who spake the Universe into being, who “upholdeth all by the word of his power,” and to whom “all judgment is committed,” and that they refer to a period which is to determine, not the future temporal condition of an individual, of a great nation, of a globe; but the everlasting state of the whole human race, existing from the beginning to the end of time.

The great “Judge of the quick and the dead” is here unfolding the intimate connection

tion which subsists, between present conduct and future retribution; between the transient dispositions, employments, and pursuits of every day, and their permanent, their everlasting effects. And we feel ourselves irresistibly prompted to consider, and to respect, the person of the Saviour of mankind, by commiserating and relieving the distresses of his necessitous *brethren*, as he condescendingly denominates even the *least* of them.

Besides the regularly and continually revolving sphere of duty, in which the Man and the Christian is called to move; Providence is frequently pointing out singular and extraordinary articles of duty, furnished by occasion; enjoined, it is granted, by no specific statute, in either morals or religion, but though of transitory, yet of powerful obligation. Compassion to the poor is established at once by the law of our nature, by the state of civil society, and by the precepts of the gospel: And compassion to the indigent, of a particular description, at trying seasons, and in singular circumstances, while it is included in the general law, is, at the same time, energetically enforced by the stimulus of time, and place, and knowledge of the case.

But

But before I bring my temporary object directly forward ; in the view, indeed, of bringing it forward with greater advantage ; let me endeavour to lead your attention to the awful, the universally and eternally interesting, scene represented in the context, and to impress it on your hearts: A scene, in which no one is to be a spectator merely, but every one to act a most serious and important part.

I. " The Son of Man shall come in his glory." The last great period of all things is at length arrived. Already has the trumpet sounded, and the dead have arisen, and the sea has given up the dead which are in it ; already has the mighty Angel lifted up his hand to heaven, and sworn " by Him that liveth for ever and ever, who created heaven, and the earth, and the sea, and the things which are therein, that there shall be time no longer ;" already has the sun been darkened, and the moon stripped of her light, and the stars have fallen from heaven ; when lo, the Son of Man cometh with power, and great glory, and every eye seeth him.—" The Son of Man !" It is, it is He, the brother, the friend of man, who appears ; who is seated on yonder radiant throne, in whose glory all those resplendent orbs of light are absorbed,

forbed, extinguished, lost; He it is, thus highly exalted, far above all principalities, and powers, and every name that is named; the same who once dwelt among men upon earth; who went about doing good, who alleviated the miseries of mankind, himself "a man of sorrows and acquainted with grief." He it is, who submitted to poverty with the poor, who wept with the mourner, who suffered reproach with the despised, who took on him the form of a servant, who became obedient unto death; and who was, who did, who endured all this, in the bowels of friendship, in the disinterested ardor of fraternal affection.

He thence *then*, in the glory of humanity and mercy; of meekness and condescension, of patience and resignation; his *present* glory is that of universally acknowledged supremacy; of unrivalled, unlimited, uncontrollable authority; of inflexible justice; of a love, whose height and depth, whose length and breadth surpass knowledge. He who enters on the scene, as "the son of man," is quickly transformed into "*the king*," the lord of angels, the dispenser of kingdoms, the dread arbiter of life and death, holding in his hand the tremendous "key
" which

"which opens, and no man can shut, and which shuts, and no man can open."

"The Son of Man—in glory!" The very object that was seen on earth. Great from first to last is the mystery of godliness! God "made manifest in the flesh;" humanity exalted to supreme command, over universal nature; all things put under his feet, all the angels of God commanded to worship him; and Deity descended, to the untrifling perception of mortals, to the performance of the tenderest offices of humanity, to the most intimate communications of mutual love. Blessed source of hope for eternity! The source of being, of light, of joy; He who is to support our felicity for ever and ever, is intimately united to us, He knows our frame, can completely adapt his supplies to our constantly recurring, growing necessities.

II. "And all the holy angels with him." What a splendid and magnificent train! How poor is the state of a king! How is all the glory of this world eclipsed! "Angels!"—By the stroke of *one* all the first-born of Egypt perished in one eventful night.—Another, at God's

God's command, makes a fearful progress of three days, from Dan to Beersheba, and lo, seventy thousand victims seal his commission with their blood.—A third goes out by night, through the camp of the Assyrians, and smites; and the dawning light of returning day discovers the dreadful carnage, of a hundred fourscore and five thousand dead corpses. Thus mighty, thus terrible is an angel, when the minister of justice, Less awful, but not less potent, not less intelligent, not less decisive in execution, is an angel of God, when the messenger of peace. They “excel in strength.” The angel sent to Gideon puts forth the end of the staff that was in his hand, and touches the sacrifice, and behold, fire starts out of the flinty rock, and consumes it. Gabriel appears, and the fate of empires, for ages to come, is disclosed to the eye of the prophet; and the advent of “Messiah the Prince,” and “the decease which he should accomplish at Jerusalem,” are announced, at the distance of more than five centuries. That period elapsed, Gabriel is again on the wing; he penetrates through the solid walls of the temple, takes his station by the altar of incense, proclaims the approach of “the fulness of time,” the “acceptable year of the Lord,” and, by a word, strikes the incredulous priest with dumbness for a season.

a season. At the end of six months, behold the same flaming minister at Nazareth of Galilee, to declare the counsels of the most High, the fulfilling of the Scriptures, the birth of the Saviour of the world. The morning of the Saviour's resurrection dawns. What makes the earth to quake?—What moved that great stone from the door of the sepulchre? Why do these hardy veterans of Rome “shake, and become “as dead men?” “The angel of the Lord “has descended from heaven; with a countenance like lightning, and raiment white as “snow:” And nature animated, and inanimate, feels his presence.

Such are angels, *singly*; thus mighty, thus formidable, thus instructed, thus beneficent: What are they united, in bands, in legions? Let me refer you, for an answer, to the three great eras of the world; to the day, when God created man on the earth, the glory, the corner stone of creation; then “the morning stars sang “together, and all the sons of God shouted for “joy:” I refer you to the day when there was “born, in the city of David, a Saviour, which “is Christ, the Lord;” then, there was suddenly, with the announcing” angel, a multitude “of the heavenly host, praising God, and

“saying, Glory to God in the highest, and on
“earth peace, good will towards men.” I,
finally, refer you to this “great and notable
“day of the Lord,” when “the Son of Man
“shall come in his glory, and *all* the holy an-
“gels with him.” When number is combined
with the other qualities of this mighty, angelic
host, the heart of man is melted within him.
What variety of orders! the cherubim and the
seraphim! principality, power, might, domi-
nion!—What multitudes in every tribe! In the
lowest state of his humiliation, the Saviour em-
ploys the indefinite term “twelve legions,” to
express a small detachment from that innumera-
ble body, ready to attend his slightest call, and
to execute all his pleasure. “Thinkest thou,
“that I cannot now pray to my Father, and He
“shall presently give me more than twelve *le-*
“*gions* of angels?” The word is Roman; it
denotes an armed body of cavalry and infantry,
consisting of from 5000 to 6000. Nothing
could resist the force of a few such legions;
they subjugated a hemisphere; but what is their
united courage and force before one, the least, of
the heavenly host? They melt away, they die.
What a climax! one; more than twelve legions;
all the holy angels! The spirit is overwhelmed
at the thought. And all, all subjected to the
sovereign

sovereign will of ONE, prompt as lightning to obey his commandments, irresistible, as devouring fire, in the discharge of their several offices, whether of vengeance or of love,

And, is it for nothing, that *all* are summoned to attend the solemnities of this day? Is it merely to swell a pageant; or to be the silent, unconcerned spectators of a magnificent exhibition? No, my friends, they are the subjects, the witnesses, the executioners, of future and final judgment. They are now ministring spirits, sent forth to minister to the heirs of salvation; there is joy among them over every sinner that repenteth; and their joy shall be full when the number of the Lord's redeemed shall be complete, and raised to inherit the kingdom prepared for them from the foundation of the world.

III. "Before him shall be gathered *all* nations." Another *all*! how tremendous! Before we have advanced far in computation, we lose all distinctness of idea, and sink into mere cypher and sound. Even the small number 1000, for small it relatively is, fills a large space in the mind; combine it with what substantive you will, men, pounds, years, leagues. Million

is merely a *word* of seven letters, making two syllables, represented arithmetically to the eye, by the figure 1, followed by six cyphers. The higher names expressing number, become, as we proceed, more overwhelmingly oppressive, till imagination itself sinks under the weight. This great city is supposed to contain a million of souls; and it changes it's inhabitants, almost entirely, every twenty years; what a fearful sweep, then, does a century make! And what is the population of the metropolis, compared to that of the united kingdoms? And what is Britain, compared to Europe? And what is Europe, compared to the globe? And what are twenty or thirty years, compared to 6000? And what are the years of the world already past, to those which may yet be to come? When these questions are resolved, and the awful amount is calculated, then the import of the words, *all nations*, will, perhaps, be felt; understood, it cannot be.

In a great crowd there is sometimes danger, sometimes hope, that an individual may be overlooked, and so miss reward, or escape from punishment: But such apprehension, such hope, has no place in the breast of any one individual in all that vast assembly. Each is a vessel of
mercy,

mercy, fitted for glory, or a vessel of wrath, fitted for destruction; and every one's conscience has already pronounced sentence, before judgment begins. But, behold the solemn hour of final, of everlasting discrimination, of separation, of decision, is come: For,

IV. "He shall separate them one from another, as a shepherd divideth his sheep from the goats." In this world, the tares and the wheat grow up together. At a certain stage of vegetation, it is not easy to distinguish the worthless weed, from the nutrimental plant; and, even after the difference has become sensible to the eye, it would be imprudent, unsafe, to separate them; lest, while the tares are gathered, the wheat also be rooted up with them; they grow together, therefore, until the harvest, when the tares are gathered together, and bound in bundles, for the fire; and the wheat gathered together to be laid up in store. In this world, the righteous cannot be distinguished from the wicked, by either the endowments of nature, or by the gifts of Providence: And the appearances of goodness are, in many cases, so equivocal and uncertain, that the eye of man may be easily deceived, truth and falsehood may be confounded, and an erroneous judgment pronounced. How often does guilt

escape and innocence suffer, by the award of human tribunals? But the period is now come, which shall rectify all; which shall bring every thing to light, and for ever separate between the precious and the vile,

An ordinary eye can distinguish the sheep from the goat; but the shepherd's experienced eye can readily distinguish sheep from sheep, and goat from goat. With a power of discrimination inconceivably more decisive, the great Judge of all can distinguish, not only the eternal, immutable extremes of good and evil, but the blending shades, the endless gradations, in the one and in the other, and shall apportion to each an adequate measure of condemnation or applause, of punishment or recompense. What military commander ever made such an arrangement of his few little bands? Behold, every one is in his place. With the expedition of thought, the innumerable legions have divided, never more to mix and be confounded. They are divided and separated, not by the fantastical distinctions of a vain world, not by complexion, or speech; not by banners, and titles, and habits; not by the *isms* and *shibboleths* of party; but by the unvarying, everlasting, uncomplying, unblending distinctions of right and wrong, truth and a lie, faith and infidelity. The separation

ration made, and judgment passed, it remains that sentence be pronounced, and that execution follow. This is the next great solemnity of this most eventful day.

V. "Then shall the King say unto them on
 "his right hand, Come ye blessed of my Fa-
 "ther, inherit the kingdom prepared for you
 "from the foundation of the world. Then
 "shall he say also unto them on the left hand,
 "Depart from me, ye cursed, into everlasting
 "fire, prepared for the devil and his angels.—
 "And these shall go away into everlasting pu-
 "nishment: but the righteous into life eter-
 "nal."—"Where the word of a king is, there
 "is power." But how limited is the power of
 the princes and potentates of this world! Can
 it restrain the winds? Can it repel the waves?
 It may doom the body to death, but cannot
 reach the soul. It may grant the reprieve of a
 few fleeting days to the wretch condemned, but
 cannot for a moment avert the fatal stroke from
 the head of the monarch himself. It may con-
 fer the government of a province, but the con-
 tinuance of possession it is unable to secure. It
 may bestow wealth, but contentment, inward
 peace, the testimony of a good conscience, are
 blessings not at the disposal of royalty. Let the

thrones of earthly princes sink into the dust; let them hide their "diminished heads" in presence of this great King, on whose lips hang "eternal life" and "everlasting fire; who has "in his gift a kingdom that can never be moved," and the power of binding in adamant chains, which can neither be shaken off nor burst asunder. In the days of his flesh, in the lowest state of humiliation, in dying agony, as a sovereign He disposed of his eternal kingdom: "Verily, I say unto thee, To-day shalt thou be "with me in paradise," How much more now that "for the suffering of death, he is crowned "with glory and honour;" now that "all power "is given unto Him in heaven and in earth; now "that he hath put all enemies under his feet."

Behold, in a moment, in the twinkling of an eye, "all nations," the whole world of mankind, eternally disposed of; an irreverfible doom pronounced, between these and those; a great, an unpassable gulf fixed, and all communication for ever cut off: And with these, or those, O my soul, I am to associate for the endless ages of eternity, the possessor of a throne above the skies, with that "chosen generation," that "royal priesthood," that "holy nation," that "peculiar people," who "shew forth the praises
" of

“of Him who hath called them out of darkness
“into his marvellous light;” or a prey to de-
vouring flames, with “the devil and his angels.”

But does this solemn judgment proceed on
no principle? Are life and death arbitrarily
dispensed? No, my brother. The judge, the
sovereign king, vouchsafes to render a reason;
He submits his decision to the examination of
attending angels, to the examination of the par-
ties themselves, and vindicates his ways even to
men. This is the

VI. Remarkable and interesting particular in
the representation which Christ gives us of a
judgment to come; “For I was an hungred,
“and ye gave me meat;” or I was an hungred, and
ye gave me no meat. Mark it well, my bre-
thren, and ponder it seriously; in explaining his
procedure, in making the contrasted enumera-
tion which He holds up as the reason and ground
of his decision, the great Judge does not select
certain splendid acts of virtue, as the objects of
his approbation, nor atrocious acts of wicked-
ness, as the object of condemnation and punish-
ment. No: Quiet, unostentatious, sober good-
ness; dispositions of humanity, mercy, benefi-
cence formed into a habit, every day virtue;
these

these constitute the character of the righteous, these exalt the human, into a similitude of the divine nature, these survive the stroke of death, these are well pleasing in the sight of God, these accompany the possessor to the kingdom of heaven. On the other hand, cold, deliberate, habitual selfishness, unkindness, neglect; a hard heart, a closed hand, an unpitying eye; these characterize the wicked, sink the man into the demon, alienate from the life of God, pursue the offender through the horrors of the tomb, confront him at the judgment seat, plunge him into the lake which burneth with fire and brimstone, with the devil and his angels; with the cruel, and the unfeeling, and the unmerciful. What forms of religion, what punctuality of attendance, what vehemence of zeal, what rectitude in opinion, what demureness of deportment, can compensate for the absence of love, for the ice of inhumanity, for the flint of self? "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

This is an offence, not punishable, indeed, by human tribunals. The statute-book is silent with regard to the interchange of kind affec-
tions

tions between man and man, and as to the obligation "to do good, and to communicate." But the religion of the blessed Jesus takes up the case which the legislatures of the world cannot reach; it appeals to a tribunal, from which no offender can fly; it brings forward a witness, whose testimony cannot be invalidated; it refers to a day, which shall bring to light, not only open acts, but also secret thoughts. *An hard man*, in the estimation of the world, is so far from being an odious character, that a certain degree of respectability attaches to it. What he will appear, how he will be treated, at the judgment seat of Christ, merits very serious consideration. May the selfish, and the proud, the ungracious, and the hard-hearted, consider it well, and learn to "make to themselves friends" of the mammon of unrighteousness."

I am brought forward to, not the least interesting, not the least instructive, branch of my subject—The intimacy of union which subsists between present conduct and future, eternal retribution; and between the Saviour of the world, and all, the meanest, of the members of that body, whereof He is the head: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"me." But to prosecute this, at present, would be to frustrate one of the purposes which suggested this address, and the subject of it. I should, perhaps, encroach on your time, exhaust your patience, and cramp your liberality. I refer it, therefore, to the service of the afternoon; when I hope to overtake the remaining particulars of my swelling theme, and to collect the gleanings of your bounty. I now proceed, briefly to state the object of my present application to you, and the arguments by which it may be recommended to your consideration.

It is not necessary to go about to prove, that the times in which we live are both calamitous and perilous; for, I believe, there are very few thinking persons in these kingdoms, who do not, at present, both feel and fear. War, however just and necessary, is always a fore evil; oppressive while it lasts, uncertain in its issue, and productive of lasting distress, after the storm is spent, though spent ever so favourably. The late convulsions in the commercial world, though not imputable, in the first instance, to the war which is raging in the bowels of Europe, have undoubtedly been strengthened and extended by the additional plague of war. And though, through the goodness of a kind Providence, the
sword

sword is not devouring within our land, yet multitudes are suffering under another of the judgments of almighty God—penury of food, not from culpable indolence, not from famine, but from want of employment:

It is my business, this day, simply to state facts, not to reason upon them. I am instructed, then, to say, and, it is, in part, consistent with my own knowledge, that a very considerable proportion of the inhabitants of one of the most populous, most sober, and most industrious districts of this great metropolis, have been, for months past, labouring under the misery, not of wilful and criminal, but of pitiable and unavoidable idleness; and of want, it's inseparable attendant. Stagnation of trade, in the weaving branch, that important article of the manufactures of our country, fell, with equal weight, on the master and the servant, on the employer and the employed; but, from the nature of things, it must have been soonest, and most severely felt, by the operative and labouring part of the community, whose subsistence depended on a regular, weekly supply. The moment this failed, their staff of bread was broken; and fail it must, fail it did.

The

The masters, reduced themselves to the cruel necessity of withholding employment, for they had none to give, nevertheless, with a liberality, a humanity, that reflects the highest honour on them, associated for the merciful purpose of soliciting voluntary supplies for these unhappy manufacturers, and their starving families: And they have been going about to the habitations of ease and affluence, imploring a relief, which they might carry to the haunts of wretchedness. And, blessed be God, they have not laboured in vain.

Permit me to retail the authentic information which I have received on the subject. When the calamity began more severely to press, in June last, a subscription was opened, in the region of the city which was peculiarly afflicted, for supplying the necessitous with bread. The benevolent conductors of the subscription, have not only generously contributed their money, but devoted their time to this gracious work. They have met, from week to week, to consider the case of the poor; and have had the heart-felt satisfaction of being enabled to relieve upwards of 1300 families, consisting of at least 5000 individuals, with a supply of almost 30,000 quartern loaves of bread. The distress was, in
many

many instances, found to be so grievous, that the wretched sufferers had been induced, impelled, to exchange their little all, to the very bed on which they lay, for food; and that miserable pittance being exhausted, were silently perishing for want. It is easy to conceive, that the gradual approach of the gloomy and severe season of the year, must be gradually aggravating the evil. Heaven has, indeed, been singularly propitious in this respect; and we cannot acknowledge, with sufficient gratitude, a mildness and serenity of weather, prolonged to the very solstice, which is hardly to be paralleled in the memory of man. But mild as the winter hitherto has been, it begins to be felt. Some, who had found a refuge in the labours of the field, from the interrupted labours of the loom, have found that refuge, too, failing them; and the number of applications is, of course, from week to week, increasing. On Tuesday se'ennight, no less than 488 families were relieved, with a supply of 2880 quartern loaves, and of a bushel of coals to each family; and, though the exact amount of the supply of last week has not yet reached me, I may venture to affirm, it cannot have been less than the preceding. The number of weavers, winders, and others, whose subsistence

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sistence flows immediately from this source, now actually, and totally, unemployed, is, at a moderate calculation, 5000. An equal number, nearly, have not more than half employment; and, in the quarter of the city, called Spital-fields, it is supposed that 15,000, at the least, depend on their labour for subsistence.

And thus have I submitted to your consideration, "a plain, unvarnished tale" of woe, existing not on the coasts of Africa, not in the islands situated in the bosom of the Atlantic, not along the banks of the Ganges, not in Flanders, not in France; but in Britain, but in England, but in London; at our door, under our eyes: misery displayed, not in the tropes of a parliamentary harangue, to rouse the passions, and to serve the purposes of party; but in the moanings of hungry children, in the sighs of more wretched mothers, whose ears are assailed with the voice of their young ones crying for bread, and there is none to give them: Misery displayed, in the pale faces and suppressed groans of fathers, pining in idleness; able, willing to work, but the means, and the reward of labour, denied. Can such a cause as this, need art and eloquence to recommend it? No, surely.

Every

Every one who casts an eye on the distracted state of a neighbouring country—alas, how long our rival, our enemy! will have a peculiar, a personal, as well as a British motive, to the exercise of his benevolence, this day. The objects, in whose behalf your bounty is now solicited, are quiet, peaceable, patient sufferers. They address you, not personally, with angry, threatening words; but in the spirit of meekness and submission; and through the organ of their humane and compassionate superiors, who formerly paid them the price of labour, and are now procuring for them the means of support, for the love of God, and of Jesus Christ, the compassionate friend of mankind. Their demeanour, is dutiful, grateful, respectful. The less they assume, the more powerful is their claim. Look across the channel, observe the difference, and give God thanks. Persons of a similar description, in our rival metropolis, would not have come to you as suppliants, and departed with blessings on their lips, in behalf of their sympathizing benefactors; but, “with
“a base and boisterous sword,” would have
“enforced a living.” With equality in their mouths, and the dagger in their hands, they would have been in your houses, your shops, your pockets, to do themselves right, to correct

the blunders of Providence, and to supply the imperfection, and stimulate the tardiness of human laws. No, with us, blessed be God, it has not come, I trust it never will come, to this. The due subordination of rank is preserved, the rights of person and property are respected, the laws are revered; the great and rich are generous and beneficent, the poor are grateful; and, though in distress, we are not in despair, for there is still some fear of God before our eyes.

It is highly pleasing to find, through the whole expanse of nature and providence, an eternal balance preserved, one thing set opposite to another, light and shade; error forcing truth out of obscurity; misery exciting the generous emotions, and exertions of sympathy; the ills of life giving birth to dormant excellence, and one man's woe displaying another's worth. The occasional attention which I have been led to pay to the distresses in my neighbourhood, has disclosed to me acts of benevolence, which might otherwise have remained unknown; and I seize the opportunity which they furnished me, to mention, with profound respect, a name, dear to every friend of humanity, the late JOHN THORNTON; a man who made it one of the great

great businesſes of his life, to find out, and to relieve, human wretchedneſs; whoſe ample fortune was ſhared with the hungry and the naked; who waited not till want came to his door, craving a ſupply, but who found his way to the abode of want, to cheer and comfort it. It is with inexpressible ſatisfaction I add, that I have reaſon to believe, the children of that truly great, becauſe good, man, are walking in their father's ſteps. I would have mentioned another name*, with ſimilar reſpect, but for the apprehenſion that ſome of the family might poſſibly be in my audience, and miſtake the language of truth for that of flattery. From him, too, as from another aſcending Elijah, a double portion of his ſpirit has fallen on his offspring, and may it be propagated to theirs, without end. This, my brethren, is the true uſe of increaſing wealth and proſperity; this is the way to purchaſe an honourable reputation; thus may a man, while he yet lives, erect for himſelf a monument, more durable than marble, and be held in everlaſting remembrance, while the memory of the man of mere wealth ſhall rot.

* ROBERT MAITLAND, of King's-Arms Yard, Coleman Street, is the gentleman whom I here hold in grateful remembrance.

The season of festivity approaches; may I be permitted to suggest a hint? It is in your power to be generous this day, at no manner of expence. One superfluous, expensive dish retrenched; the excess of the wine so freely, shall I say, unwisely, bestowed on your guests, will fully indemnify you for the pittance now asked, to feed the hungry, and the praise of your hospitality not a whit diminished, perhaps the censure of extravagance escaped. Shall I venture to hint retrenchment in an article, still more wasteful, and much less reputable? No, I must not suppose it to exist here. But I blush to think, that more is frequently lavished on a wanton, than is necessary to the comfortable maintenance of half a score of poor, honest families. The ground I am on is delicate, I therefore quit it, with an admonition, at which you dare not take offence, for it is not mine, but the Lord's. "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours: lest they also bid thee again, and a recompence be made thee. But, when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: But thou shalt be recompensed at the resurrection." rection

"relection of the just." Let the spirit, not the letter, of this admonition of the blessed Jesus, sink deep into your hearts. I would not have you ostentatiously feast the poor at your houses, but enable them to feed at home. And look for your reward, in the benedictions of the wretches whom your bounty has relieved; in the reflection that you aim at being like God, "merciful as he is merciful;" and in the prospect of "a kingdom prepared for you, from the foundation of the world."

With this reflection, I for the present take my leave, reserving the continuation of my subject till the evening, when I hope to be honoured with your attendance and attention. May God abundantly bless your substance, enlarge your hearts, and open your hands: And to his great name be the praise and glory of all, Amen.

28 SE60

S E R M O N VIII.

THE DAY OF JUDGMENT.

MAT. XXV. 35, 40.

I was an hungred, and ye gave me meat:—in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

BEHOLD the children of men, how they run, how they ride, how they fly! See how they “buy, and sell, and get gain;” how they plant, and build; how they strive, and fight! And in what does all terminate? In the tomb. Whither does all lead? To the judgment-seat. What settles the value of worthlessness, the merit or demerit, the glory or the shame, of every human pursuit? The impartial and unerring decision of the great Judge of the quick and the dead, who “searcheth the hearts, and trieth the reins, of the children of men.”

To that awful day of retribution let me again lead your attention, not as spectators, but as parties, that the present day may be improved, that the opportunity of doing good, and communicating, may be joyfully seized, and a good foundation laid, in time, for supporting "a building of God eternal in the heavens."

I have, already, directed your eyes to "the Son of Man coming in his glory;" *the* "King" to whom all judgment is committed, and at whose disposal all things are; and to the "innumerable company of angels," who shall grace the solemnity, give evidence in the cause, and execute the high award. I have placed you and myself amidst the countless myriads, whose hearts and lives are, that day, to undergo examination; though individuals, not lost, not confounded, in the croud; though mean, not overlooked, and passed by. We have seen the solemn, final, discrimination made, the "righteous" for ever separated from the "wicked." We have, with trembling ears, heard the irreversible doom pronounced, good and evil, life and death, the blessing and the curse, "come ye blessed:" "depart ye cursed:" and the reason and rule of judgment assigned;—such and such I was, and thus and thus acted ye. This brings

brings me to take up, and reunite, the interrupted thread, and to impress upon you this important truth, conveyed in the words of our Saviour, and acknowledged of every man's conscience in the sight of God:

VII. There is an intimate, an inseparable connection, between present conduct or neglect, and a future and everlasting recompense of reward; "ye gave me meat," therefore, "I appoint unto you a kingdom."—"Ye gave me no meat," therefore, "depart from me, I know you not, ye workers of iniquity." Ah, little do men think, that they are from day to day recording their own history, sealing their own destiny. The books are opened; and what is found written? The idle, or the useful word, now falling from thy lips; the sacred, or the impure, purpose, now forming in thy heart; the work of mercy this day performed, or left undone. No one of thy thoughts, words, actions, O man, is a matter of indifference. He who is living well for to-day, is living well for eternity. The crime, or the neglect of this moment, will rise up in judgment against thee. The plea of ignorance, of inattention, of inadvertency, will, in that day, avail thee nothing. The crime charged is not, "thou hast oppressed the poor,"
thou

thou hast dashed the cup from the lips of the thirsty, thou hast stripped the orphan of his clothing, thou hast poisoned the springs of life, thou hast, without a cause, cast thy brother into prison; but the hungry and thirsty, the naked, the sick, the captive, thou hast failed to relieve and comfort, when it was in the power of thy hand to do it. I presented to thee an object, I furnished an opportunity, I supplied the means, but ye would not hear, ye would not lay it to heart, to give glory to my name; "therefore, I will make thy plagues wonderful." What a constant motive to seriousness and attention!

Men attend carefully to temporal consequences. This will endanger my health, that will affect my good name; this will shake my credit, that goes to my life; here I may lose a friend, there I may provoke an enemy. And on such considerations as these do they live and act. Ah, why do they not pursue conduct to its everlasting consequences and effects? How many unworthy designs would then be strangled in the birth? How many idle, hasty, profane words, would then be repressed? How many crimes prevented, and how many works of mercy practised, which men now commit with greediness,

greediness, or shamefully omit to perform? That single step may be fatal, it may fix my character, it may draw after it a train, it may affix the seal to my doom, it may give a colour to eternity. The moment I take it, a righteous God may say, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." For, alas, it is not always in the sinner's power to stop where he intended, and whenever he pleases; it is not in his power to retrace the maze which he has already trod. He may put in motion the stone at the brow of the hill, but arrest it he cannot in its midway descent; down it must go, with increasing rapidity, be the bottom ever so distant. Every link of the chain, whether of good or evil, runs into that which is immediately approximate, and the first, and the last, are as really united, though more remotely, as any two in the series. As the last, therefore, is formidable, or desirable, the first is to be avoided, or pursued.

The representation which our Lord here gives us of a future judgment, suggests another interesting view of present things. It exhibits to us the great King and Head of the Church, as omniscient, omnipotent, everlasting, sympathetic,

tic, retributive: as uniting in his person, from the beginning to the end, the characters of Deity and humanity; his unlimited, glorious perfection, as God, his relation to us, and the interest which he takes in us, as man;

VIII. "I was an hungred and ye gave ME
"meat," and so of the other acts of kindness
enumerated—"in as much as ye have done it
"unto one of the least of these *my* brethren, ye
"have done it unto ME." The sovereign Judge
here advances for himself a claim;

1. Of *omniscience*; and who, but a being possessed of this character, is equal to the discharge of such a trust? And to what being, but one, can this character belong? Even to God only. Many of the works of mercy and goodness court the shade. The beneficent Christian, when about to distribute his alms, is little anxious to sound a trumpet before him, in order to attract human observation and applause; his "right hand knoweth not what his left hand doeth." The workers of iniquity, for a very different reason, shun the light; "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." But neither the one, nor the other, can escape the notice

notice of that discriminating eye, "which, as a flame of fire, goeth up and down through the earth, beholding the evil and the good." It has the peculiar quality of penetrating into the internal of man: "I, the Lord, search the heart." It discerns the futility of the splendid, gaudy, offerings of wealth, ostentation, and pride; it marks, with approbation, the pious and benevolent spirit of the "poor widow" who cast her all, her "two mites," into the treasury of the temple. It views the open act in its connection with the motive which gave it birth, and with the end at which it aims. And that eye, will, at length, disclose to the eyes of an assembled world, what it now in secrecy and silence beholds.

2. Together with the attribute of omniscience, the great King and Judge represents himself, as exercising that of *omnipresence*; another of the incommunicable perfections of Deity. From whence has been collected that "great multitude which no man can number, of all nations, and kindreds, and people, and tongues?" "From the east, and from the west, from the south, and from the north?"—"Wherever two or three were gathered together in his name, upon earth, he was in the midst of them."

“them.” The solitary wanderer, on yonder mountain’s top, is not alone; the voice of friendship whispers in his ear, “fear not, for I am with thee; be not dismayed, I am thy God.” With Jeremiah in the dungeon; with Daniel in the lions’ den; with Jonah in the whale’s belly; with the children of the captivity in the fiery furnace; with Peter in the prison; with Paul and Silas in the stocks; with John in the isle of Patmos, behold the ever present form of the Son of God, illuminating the dungeon; stopping the mouths of lions; quenching the violence of fire; melting away the chains from the prisoners’ hands and feet; relieving the heavy hours of banishment, with the visions of God, and with the prospects immortality. Behold Him in the cabinets of princes; and in the hut of the peasant; in “the house of mourning,” and in the house of feasting;” as a cloud of glory, filling the house of the Lord, at the pious feast of Solomon; as a hand-writing on the wall, to disturb the impious feast of Balshazzar. “Can any hide himself in secret places, that I shall not see him?” saith the Lord: “Do not I fill heaven and earth?” saith the Lord.

3. *Perpetuity of duration* blends with the attributes of omniscience and omnipresence, in constituting

constituting the character of solemn and supreme Judge. The innumerable tribes now standing before the throne, constitute one vast, contemporary assembly of all that ever lived, from Adam to the last of his posterity; these innumerable tribes on earth succeeded each other: Neither patriarchs, nor prophets, nor priests, nor kings, nor small, nor great, “could continue by reason of death;”—One generation passed away, and another came; “But this Man, because he continueth ever, hath an unchangeable priesthood.” Joseph, who had preserved alive his father’s house in famine, must at length resign his pious charge, and leave it in the hands of Providence; “I die; but God will surely visit you.” Aaron must be stripped of his splendid attire, that Eleazar may be clothed in it. The rod in the hand of Moses, must become a sword in the hand of Joshua. David lays up in store the materials, and Solomon builds the house. But to the Prince of the prophets; to the great “Apostle and High Priest of our profession;” to the “King, set upon his holy hill of Zion;” “to the Son, he saith, Thy throne, O God, is for ever and ever.—And, thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands:

“hands: They shall perish, but thou remainest;
“and they all shall wax old as doth a garment,
“and as a vesture shalt thou fold them up, and
“they shall be changed: But Thou art the
“same, and thy years shall not fail?”

Men leave behind them plans which they are not permitted to execute; the lay foundations, but cannot live to rear the fabric. The successor adopts a different plan; lays a new foundation, begins to build, but is interrupted in his turn; and leaves nothing but fragments and imperfection behind him. But He who has built his church upon a rock, lives through every age, to support, to extend, to protect it. At every period, the possessor of the day can say with confidence, “Lo, He is here, the alpha
“and omega, the beginning and the end;”
“before all, through all, and in all.” I die, but He shall visit you; He lives for evermore. With what dignity, with what confidence of success, does He send forth his apostles to teach and to baptize, “I *am* with you;” I *am* with your immediate, with your remote successors, till time expire; “always, even unto the end of
“the world.” As often as “ye eat this bread,
“and drink of this cup,” in every state, at every
period

period of my church, "ye do shew the Lord's
"death till he come." "I am, that I am;" I
am the Lord, I change not.

These are the characters of Deity, asserted by,
and manifested in, the person of our Lord Je-
sus: Knowledge, which nothing can escape or
elude; an universality of presence, which no
place or person can exclude; which fills heaven
with it's glory, earth with it's goodness, hell
with it's terrors; and an unbroken continuity
of duration and existence, unaffected by the
change and succession of individuals, of seasons,
of ages, and of generations.

The characters of Humanity, by which the
Judge of all is related to us, less awful and re-
pulsive, are but the more endearing and attrac-
tive. While those remand us to our distance,
saying, "Come not near the Lord to gaze,"
"put off thy shoes from thy feet, for the place
"where thou standest is holy ground;" these
inspire confidence, invite our approach, sink
terror in friendship. And what are these ami-
able characters of humanity?

4. *Sympathy* with the weak, the destitute, the
afflicted of every denomination: "In as much

“as ye did it to one of the least of these my
“brethren, ye did it unto me.” This kind
affection is the balm of life, the endearing bond
of union between a man and his brother. We
suffer, not only with patience, but with compla-
cency and satisfaction, when we see those whom
we love, voluntarily drinking with us of our cup
of bitterness, when we see the hand of affection
smoothing the pillow of our bed of languishing,
friendship administering the medicine, or ming-
ling the cordial. The pain that we give, is the
pain that we endure. And in this valley of
tears, alas, this tender interchange constitutes
no inconsiderable part of the business, of the
sorrow and joy, of human life. It is the refuge
which God and nature have provided for the
miserable; and it is the accumulated treasure of
the prosperous and happy: There is one to bear
it, there is one to share it, with me.

Such is the affecting view which the Scrip-
tures present, of the sympathetic tenderness of
the compassionate elder Brother of mankind,
such is the character which he glories in, both
when in the valley of humiliation, and when
seated on the throne of his glory. This is that
“friend who sticketh closer than a brother,” who
has been “a dwelling place to his people in all
“generations;”

“generations;” “In all their afflictions He was
“afflicted, and the angel of his presence saved
“them; in his love, and in his pity, he re-
“deemed them, and he bare them, and carried
“them all the days of old.” He it is who
saith, “Henceforth, I call you not servants, but
“friends, for the servant knoweth not what his
“Lord doth; but I have called you friends;
“for all things that I have heard of my Father,
“I have made known unto you.” And is this
the only proof of affection that he has given? Is
his love written in no other characters but
these? Behold his hands and his feet. “Greater
“love hath no man than this, that a man lay
“down his life for his friends.” What a con-
solation, O man, under the pressure of calamity,
amidst the frowns of the world, when the stream
of creature comfort fails, in the valley of the
shadow of death? “There is still one who
“careth for me, who has bound me as a signet
“upon his arm, who has graven me on the
“palms of his hands,” in whom I can confi-
dently trust, that he “will never leave me, nor
“forsake me.”—“In as much as ye have done
“it to one of the *least* of these my *brethren*.”
Men, in the pride of their hearts, are ashamed
of their poor kindred; they disown, and neglect
them. Worth, if clothed in rags, is overlooked

or despised: "If there come in a poor man, in
"vile raiment;" to him it is said, "Stand thou
"there, or sit here under my footstool." It is
not so with Him, by whom, not appearances,
but dispositions, and actions, are weighed.
"The first-born, among many brethren," is not
"ashamed" to acknowledge the meanest of his
relations, under that affectionate appellation, and
under the still more tender name of children,
saying, "I will declare thy name unto my bre-
"thren; and again, behold I, and the children
"which God hath given me." "He that
"toucheth you, toucheth the apple of mine
"eye."

Permit me to present you, as it happily ex-
presses my ideas, and is so completely adapted to
my subject, with the translation of a beautiful
passage of a celebrated Preacher of the last age,
in a neighbouring country, in his Sermon on
the words of Solomon, "The rich and poor
"meet together," (and meet they shall at the
judgment seat of Christ,) "the Lord is the
"Maker of them all."—"Let us," says Mr.
Saurin, "let us select, if possible, the most ob-
"scure, the meanest, the most miserable crea-
"ture in this assembly: Let us pierce through
"the darkness which covers him: Let us raise
"him

“ him from that tomb in which indigence and
“ lowness of condition have shut him up. This
“ man, unknown to the world; this man, who
“ seems hardly to exist, or to be but just emerg-
“ ing from his original nothing: This man, ne-
“ vertheless, possesses the noblest, the most glo-
“ rious privileges: This man, being reconciled
“ to God, by the power of religion, has a right
“ to aspire after every thing grand and sublime:
“ He has a right to draw nigh to God in the
“ ardour of prayer; and may, without meriting
“ to be taxed as a visionary, assure himself, that
“ Jehovah, that the great Jehovah, amidst the
“ glory of heaven, amidst the praises of the
“ blessed, has his eye upon him, listens to him,
“ comprehends what he means. This man has
“ a right to say within himself, The attention,
“ which the great Lord of nature pays to the
“ government of the universe, to the necessities
“ of the human race, to the angelic choirs, to
“ his own supreme felicity; such attention pre-
“ vents not this adorable Being from thinking
“ on me, from interesting Himself about my
“ health, my children, my family, my circum-
“ stances, my subsistence, my safety; about the
“ minutest of my concerns, even to a hair of
“ my head. This man has a right to address
“ God, by the most endearing, the most tender,

“ shall I presume to say, the most familiar
“ names, by which one man addresses another :
“ He may call him his God, his Master, his
“ Friend, his Father. This man has a right to
“ come and sit down with God at the commu-
“ nion table, and to live, with reverence be it
“ spoken, to live with God, as equals do with
“ each other. This man has a right to apply
“ to himself all that is great, consolatory, de-
“ lightful, transporting, in the mysteries of Re-
“ demption, and to say, It was for me, that the
“ plan of salvation was formed in the eternal
“ counsels; for me, from the foundation of the
“ world, the Son of God was set apart, as a pro-
“ pitiatory sacrifice; for me, in the fulness of
“ time, he assumed a mortal body; for me he
“ tabernacled some years among men; for me, he
“ met the stroke of divine Justice, and submit-
“ ted to sufferings, the very idea of which over-
“ whelms the mind, drinks up the spirits;
“ for me, the Holy Spirit shook *heaven and*
“ *earth, the sea, and the dry land*; established a
“ ministry which He has confirmed by the mi-
“ raculous healing of the sick, by the resurrec-
“ tion of the dead, by the casting out of devils,
“ by the convulsion of universal nature. This
“ man has a right to aspire to the felicity
“ of the immortal God, to the glory of the
“ immortal

"immortal God, to the throne of the immortal God. Having reached his fatal hour,
 "stretched on the bed of death, without a friend
 "to close his eyes, or attended by those whose
 "sympathy avails not; perishing, amidst impotent, useless tears, for want of medicine, or
 "the inefficacy of medicine, he has a right to
 "bid defiance to death, as having no power to
 "disturb, in the slightest degree, the internal
 "tranquility which he enjoys. He has a right
 "to summon the gates of heaven to open for
 "his admission, and to say, *Lift up your heads,*
 "*O ye gates; and be ye lift up; ye everlasting*
 "*doors."*

Are these things so, my brethren? Is the *least*
 of Christ's brethren thus privileged, thus dignified, thus ennobled, far beyond the state of a King? Then let me caution you concerning them, in the words of Christ himself; "Take
 "heed that ye despise not one of these *little*
 "ones; for, I say unto you, that in heaven,
 "their angels do always behold the face of my
 "Father which is in heaven."

5. *Impartial, exact retribution* closes the view here presented of the character of the Judge, and of that judgment which He is then to execute.

To

To no purpose are wise, and good, and necessary, laws enacted, unless they are applied and enforced. To no purpose is the cause intelligently, impartially, faithfully tried, and fairly determined, if the judge wants inclination, or firmness, or power, to give effect to his decision; if wrong remains unredressed, if the innocent continue to suffer, if the guilty escape. Unhappily, this imperfection attaches here, as to all human things; and deplorable are the effects. "Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil." The righteous Governor of the world may seem, to the inconsiderate and the profane, to have abandoned the management of it, to a blind fatality, or to human caprice. In every age "scoffers" have arisen, "walking after their own lusts, and saying, Where is the promise of his coming? For, since the Fathers fell asleep, all things continue as they were from the beginning of the creation." But Providence will not for ever submit to the insult; justice will not always slumber. "These things hast thou done, and I kept silence: Thou thoughtest that I was altogether such an one as thyself: But I will reprove thee, and set them in order before thine eyes." The day is at hand,

hand, which shall bring to light the hidden things of obscurity, which shall explain the mystery of Providence, reduce confusion into order, justify the ways of God to men, exalt the humble, and confound the proud. To this great era the apostle of the Gentiles refers, when he thus writes to the Thessalonians, as a source of comfort under manifold tribulation; "We glory
" in you, in the churches of God, for your patience and faith in all your persecutions and
" tribulations that ye endure; which is a manifest token of the righteous judgment of God,
" that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing
" it is a righteous thing with God to recompense tribulation to them that trouble you;
" and to you who are troubled, rest with us, when
" the Lord Jesus shall be revealed from heaven,
" with his mighty angels, in flaming fire, taking
" vengeance on them that know not God, and
" that obey not the gospel of our Lord Jesus
" Christ; who shall be punished with everlasting
" destruction, from the presence of the Lord,
" and from the glory of his power; when he
" shall come to be glorified in his saints, and to
" be admired in all them that believe, (because
" our testimony among you was believed) in
" that day."

—Having

—Having thus endeavoured to impress upon your minds, the successive ideas suggested from this all-interesting subject, permit me to beseech you, by the tender mercies of God, to cherish the impression; keep it alive, live under it's influence. Beware of imagining that what I have been urging is merely the introduction to an application addressed to your generosity and compassion; that all originates, and is to terminate in a temporary, transient purpose. Indeed, my friends, I have much farther, much higher views. While I ask of you a temporal gift to the sons of want, I wish still more earnestly to impart to you a spiritual gift, "Incline your ear; hear, and your soul shall live,"

Trust me, it is of wonderfully little importance, what you appear, what you are, now, but from the connection which the present has with hereafter, and the influence which it has upon futurity. The most favourite of your objects, the most ardent of your pursuits, your highest joy, your deepest sorrow, will wear a very different aspect this day six months, from what it does this day. How much changed then will every thing be a century hence? And, how the object will appear, in the day of final judgment, is the only enquiry

enquiry that merits the attention of a rational being.

In your worldly prosperity most sincerely shall I rejoice; but if, unhappily, it ministers to pride, or sinful pleasure; if it makes you forget God, and forget yourselves; if it fixes the world in your heart, and smothers your religious principles, both you and I have unspeakable cause to mourn; for, "what shall it profit a man, to gain the whole world, and lose his immortal soul, or what shall a man give in exchange for his soul?"

In your afflictions most sincerely do I sympathize; but, if ye be Christians indeed, and "forrow after a godly sort," there is a period coming, when your sorrow shall be turned into joy, "joy that no man taketh from you;" for, blessed be God, that, under the heaviest pressure, "we sorrow not as others who have no hope." Be persuaded to think, and to live as if you thought, that nothing is, or can be good for you, but what will minister to your joy and rejoicing at the last day; and that nothing is, or can be, evil, but what, in that day, the great Lord of all will disapprove, condemn, and punish.

Apply

Apply the solemn test of death and judgment to all your passions, pursuits, possessions. If you can but be engaged to make the salvation of the soul your great, first, leading concern, every point is gained; there will then be no occasion to say, Be liberal, be merciful; for these are among the natural expressions of the divine life: But, O how melancholy is it to reflect on the multitudes, whose hearts melt in pity to the temporal distresses of the poor and needy, who have no pity on their own precious, perishing souls?

As to the secondary object of this day, I have only to add, that the calamity which we wish to relieve, is daily increasing; and it must be removed, and the return of it prevented, by exertions of a very different kind from those we are now called to make. It is of infinitely more importance, to furnish a poor man with the means of earning his bread, than to give it him for nothing. Unless the moral principle be weakened, or destroyed, the being reduced to idleness is the severest ingredient in the sufferings which many of these unhappy people are now enduring. For, in order to happiness, the mind and the hands must be directed to some innocent and useful occupation. Were it possible

sible to feed these manufacturers, from year to year, from the funds of charity, it would neither be kindness nor wisdom. It would be unkind to them, by robbing them of the pleasure of honest industry; and it would be the reverse of political wisdom, for it is the interest of the state, that there should be as few drones as possible in the hive.

What then is to be done, in order to a radical, and permanent remedy of the evil which we feel and deplore? I wish I had the sagacity to discover, and the power to enforce, the means of cure. It is a subject well-worthy of the attention of intelligent, judicious, and benevolent men in the commercial world; of men, whose enlarged and well instructed minds could comprehend, compare, and adjust, contending claims and interests. It would, undoubtedly, be both impolitic and unjust, to relieve and support one class of the labouring part of the community, at the expence of another: And what wisdom can draw the line, where one branch of manufacture, and the industry and capital which carry it on, ought to end, and another to begin. But supposing this practicable, a greater difficulty is still behind. Where is the wisdom that is able to direct, where the power that dares pretend to control,

control *Fashion*, that imperial mistress of this fantastic world?

Let *men* deliberate on the case, and determine how they will, it must be settled ultimately by another tribunal; the cause must go for decision to the *female* world. I have been assured, that a very inconsiderable variation in their dress would, without injuring any other department in trade, afford complete redress. If so, I trust it will be speedily demonstrated, by those who govern even *Fashion*, that, as in works of mercy and compassion, as in personal attraction and accomplishment, so in the exertions of patriotism and public spirit, British females stand unrivalled among the nations of the earth.

It is impossible for me to conclude, without endeavouring to express the satisfaction which I feel, in reflecting on the liberal and generous conduct of this congregation, on the present occasion. The idea of a contribution was no sooner suggested than adopted, adopted with warmth, by the elders, and by the people: And their zeal has been honourably efficient. It gives me inexpressible pleasure to think, I have the honour to minister to persons so well affected in a good cause; to think that the Scots Church,

Church, at London Wall, if not the first, was among the first, to take up a work of humanity; and not the last, nor least, in labours of love. May a gracious Providence requite them, in the grant of every necessary temporal blessing; in “spiritual and heavenly blessings in Christ Jesus;” and in final approbation at the last day, “Well done, good and faithful servants, enter ye into the joy of your Lord.” Amen.

THE TALE OF THE DOG

Chorus, as I have said, if not the first, was
among the first to take up with the
and for the last, not least, in words of love
Milton's "Lycidas" is a poem of love
from memory, and the beauty of the
"Lycidas" and "Lycidas" is a poem of love
and in this poem of love is the last
"Lycidas" and "Lycidas" is a poem of love
and in this poem of love is the last

28 SE60

ADDITION TO SERMON VIII.

WHATEVER other pretension to superiority may be denied to our Country, by rival Nations, there is one, at least, which the most envious and jealous of our neighbours must admit, an unbounded, unwearied, efficient spirit of beneficence, in relieving the poor and miserable of every description. I say nothing of the wisdom and policy of our *Laws* respecting a provision for the poor: undoubtedly they loudly call for revision and amendment; but it is a fact highly honourable to the humanity of the English Nation, that they annually contribute more than two millions sterling toward the support of the parochial poor. Besides this, the establishments of voluntary beneficence are innumerable. Though heavily taxed by the *Law*, for the maintenance of the wretched in general, the inhabitants of England cheerfully tax themselves for the relief of every particular species of misery, whether it flow from ignorance, accident, age, or vice. Not only are generous and effectual efforts made to instruct ingenuous youth, but to reclaim the profligate; not only are asylums provided to shelter and save the untainted female orphan, but retreats of penitence and hope are opened to the miserable victims of seduction. English Charity becomes, in the literal sense of the words, feet to the lame, eyes to the blind, health to the sick, liberty to the captive, nay life to the dead.

Nor is even this all. Not only do permanent establishments rear their august heads in every corner of the Land, but the instant that new forms of human wretchedness appear, new channels of benevolence are opened, new sources of mercy begin to flow. Distance, animosity, rivalry, are overlooked and forgotten, the moment that the call of woe is heard. Lisbon rises more majestic from the ruins of an earthquake by the liberality of England. Frenchmen, driven from their Country by the violence of a haughty Tyrant, seek and find refuge in England. Frenchmen, driven from their Country by the violence of a more haughty and fierce Republic, seek and find refuge in England. The limbs of our brave soldiers, shivering amidst the frost and snow of foreign fields, bless the hand of their compassionate friends in England, which furnished them with unsolicited clothing. The wives and orphans of our brave sailors who fall in fighting the battles of their Country, find husbands and fathers in a generous, a grateful, a sympathizing Public. Is trade slack, are provisions scarce and dear, does a wretched individual suffer. The Public immediately interposes, and makes the cause of private distress their own.

The British Metropolis, as it is the seat of Government, the assemblage of Grandeur, and the heart of Commerce, so it is the focus of Benevolence. Her majestic temples, her splendid palaces, her ingenious Works of Art, her extended trade, are much less her glory, than her schools of instruction, her doors of mercy, her subscriptions to the maintenance of the destitute. If misery lifts up a trembling voice, instantly her churches, her halls, her theatres, her coffee-houses are transformed into
receiving

receiving offices for the sons and daughters of want. The churchman and the dissenter, the peer and the cit, the devotee and the player, the merchant and the mechanic, heresy and orthodoxy, in whatever else they may differ, all, all unite in this, Those who are in distress must be succoured.

This appeared to be remarkably the case, in the exertions which were made, on occasion of the interruption of the silk manufacture in Spitalfields, and the consequent distress which overtook the operative weavers and their poor families, in the year 1793. An honourable emulation was excited among all ranks and descriptions of persons, in behalf of the sufferers. The pulpits, in particular, re-echoed the voice of woe in willing ears, the hearts of all melted into pity, and the hand followed the sacred impulse. Among other efforts to this purpose, the two immediately preceding discourses were addressed to the people of my immediate charge, the Scots Church, London Wall, and not without effect. They were afterwards printed, by desire, and a considerable part of the impression was presented, free of all expense, to the Committee; the whole amount of the sale to be applied to the charity. On reprinting them, in this collection, it was my wish to have exhibited, in the Addition, to the Public, and to posterity, if my Book shall descend to it, a particular detail of the persons, and of the facts, principally prominent on this occasion: as displaying some respectable features of the age and place in which we live, and as furnishing our successors with a pattern not altogether unworthy of their imitation. I was especially desirous of transmitting the names of the Gentlemen of

the Committee, who have conducted this work of mercy, with so much credit to themselves, and so much benefit to the objects of it. I likewise wished to have given the names of the worthy Clergymen and Ministers who contributed their services on that occasion, together with the names of their respective churches, chapels, and meeting-houses, and the sums collected in each: a detail, surely, as interesting as an extract from the Northumberland family-book, or the items of an Archbishopal installation-feast, given three or four hundred years ago. To procure this gratification to myself, and to my Readers, I made application, for the necessary materials, to my friends Mr. *Joseph Wilson* of Milk Street, the Treasurer, and Mr. *James Louis Deformeaux* of Pearl Street, the Chairman of the Committee. Both these Gentlemen expressed the utmost alacrity in promoting my views; but could not, without the permission of their Constituents. It appeared to the Committee, on being consulted to this end, that as the Public had not received particular information, respecting the state of the charity, immediately from themselves, it would be improper to have such information anticipated by the hand of another. In this determination I cheerfully acquiesce, and the rather that they have been so good as permit me to announce the general effect of their labours of love. There have been given away, then, under their inspection, in coals, 795 chaldron; in blankets, 583 pair; in bread, 121,741 quartern loaves. And they are, to this hour, continuing to *spin out*, in their own significant phraseology, the munificence of the public, by administering it's bounty to the widows, or the wives and children of soldiers and sailors employed in the public service.

One display of the magnanimity of the gentlemen of this very respectable Committee must not pass unnoticed, unpraised; as it presents a view of human nature, at once pleasing and disgusting; a view of exalted virtue, and of abominable vice. These good men have had to contend not only with the poverty and wretchedness of the objects, to whom they were devoting their time, their labour, their substance, but with their ingratitude and malignity. Insinuations were early disseminated of collusion between the Committee-man and the baker; in consequence of which, to promote a private and personal mutual interest, the bread was reduced both in quality and weight; it was insinuated, that the best of the coals was secretly conveyed to the house of the Committee-man, for his family use, and the dross only measured out to the poor. Ordinary men would have lost temper, and relinquished a situation where goodness was requited with slander; but they persevered in doing their duty, through good and through bad report; they aimed at the attainment of one of the communicable perfections of DEITY, that of extending kindness to the evil and unthankful; they reduced into practice the injunction of the Apostle, *Be not overcome of evil, but overcome evil with good*; they remembered the words of the LORD JESUS, how he said, *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in Heaven.*

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